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The Christian Century

PUBLISHED WEEKLY

The Assumption Dogma
By Georges A. Barrois

Atomic War—Or Peace
An Editorial

July Survey of Books
By Five Reviewers

If Your Library Burned
By Elmo D. Wolfe

AUGUST 3, 1949

In This Issue

GEORGES A. BARROIS

a native of France, former member of the (Roman Catholic) order of Dominicans and professor of biblical archeology at the order's colleges in Jerusalem, Belgium and France, was ordained to the ministry of the Presbyterian Church, U.S.A., in 1941, and since then has been on the faculty of Princeton Theological Seminary. Dr. Barrois' article in the series "How My Mind Has Changed in the Last Decade" appeared in our issue of June 1. The Feast of the Assumption comes August 15.

ELMO DONALD WOLFE

a Congregational minister and a graduate of the Chicago Theological Seminary (1938), recently started a new church in Modesto, Calif. Mr. Wolfe was convener of the group which compiled the ministers' book list of which he writes.

EMORY ROSS

executive secretary of the African committee of the Foreign Missions Conference, is treasurer of the Albert Schweitzer Fellowship, 156 Fifth Ave., New York, the organization which collects funds in this country for support of the work of the great missionary and philosopher at Lambaréné.

ROBERT ROOT

journalist who recently returned to the U.S. from a round-the-world trip, has been spending the summer chiefly in lecturing for the international relations institutes of the American Friends Service Committee.

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The Christian Century

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Calendar of Coming Events

July 25-Aug. 26. Interdenominational School for Rural Leaders, Garrett Biblical Institute, Evanston, Ill.
July 28-Aug. 5. Ecumenical Institute Course on "The Meaning of History" (in cooperation with W.S.C.F.), Celigny, Switzerland.
July 29-Aug. 5. Federal Council Department of Evangelism Ashram, Green Mountain College, Poultney, Vt.
July 29-Aug. 7. A.F.S.C. Institute of International Relations, Cornell University, Ithaca, N. Y.
July 30-Aug. 8. Northfield General Conference for Ministers and Laymen, East Northfield, Mass.
Aug. 1-7. Methodist Pastors' Conference, Lake Junaluska, N. C.
Aug. 1-7. United Christian Youth Movement Pacific Southwest Regional Conference, Big Bear Lake, Calif.
Aug. 1-26. Religious Radio Workshop, University of Chicago.
Aug. 2-5. Methodist District Superintendents' Conference, Lake Junaluska, N. C.
Aug. 3-9. World Baptist Youth Congress, Stockholm.
Aug. 5-10. Asilomar Missionary Education Conference, Pacific Grove, Calif.
Aug. 6-13. Federal Council Department of Evangelism Ashram, Green Lake, Wis.
Aug. 7. Haverhill, Mass., Summer Union Services; Fred S. Bushmeyer, speaker.
Aug. 7-14. A.F.S.C. High School Institute, Ithaca College Campus, Spencer, N. Y.
Aug. 7-14. United Christian Youth Movement Rocky Mountain Regional Conference, Geneva Glen, Colo.
Aug. 7-18. I.C.R.E.-Northern Baptist Assembly First Interchange Drama Workshop, Green Lake, Wis.
Aug. 8-20. United Christian Youth Movement Eastern Regional Conference, Lake Winnipesaukee, N. H.
Aug. 9-21. General Committee, World's Student Christian Federation, Whitby, Ont.
Aug. 10-23. Ecumenical Institute course on "The Christian in Education," Celigny, Switzerland.
Aug. 12-21. A.F.S.C. Institute of International Relations, Albright College, Reading, Pa.
Aug. 14. Haverhill, Mass., Summer Union Services; Howard P. Bozarth, speaker.
Aug. 15-19. Biennial Convention, Luther League of United Lutheran Church in America, Roanoke, Va.
Aug. 15-20. Second Southwestern Audio-Visual Workshop, Southwestern University, Georgetown, Tex.
Aug. 15-27. United Christian Youth Movement Central Regional Conference, Lake Geneva, Wis.
Aug. 16-21. Seventh Day Baptist General Conference, Riverside, Calif.
Aug. 16-21. F.O.R. Southern Conference. Lincoln Academy, King's Mountain, Tenn.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

(Continued from column 1)

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The Christian Century

UNDENOMINATIONAL

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EDITORIAL

CARDINAL SPELLMAN has demonstrated to America just how far clerical arrogance is prepared to go to gain public money for Catholic schools. The cardinal has had his own way for a long time in New York and in Washington, and success has gone to his head.

Cardinal Spellman Overreaches

During the past year, whenever he has encountered opposition, he has lashed out recklessly with wicked vituperation. His incessant use of the term "bigot" and his frequent resort to name-calling has reduced to the level of a barroom brawl the discussion of public questions in which the Roman Catholic Church has involved itself. When he discovered that the Barden bill (H.R. 4643) had widespread support, his fury vented itself in vituperation against the author of the bill. But when supporters of constitutional aid to public schools refused to be intimidated, the cardinal singled out Mrs. Franklin D. Roosevelt for one of the most disgraceful attacks made in recent years. He declared that Mrs. Roosevelt had used her column, "My Day," to spread "misinformation, ignorance or prejudice," that she had delivered a "personal attack" on him by mentioning his blast at Mr. Barden, that her advocacy of using public funds for public schools constituted an "anti-Catholic campaign." He charged her with repeatedly pleading "causes that are anti-Catholic," held that her "record of anti-Catholicism stands for all to see" and declared that her column consisted of "documents of discrimination unworthy of an American mother." No wonder that former Governor Herbert H. Lehman declared that he was "deeply shocked" at the cardinal's attack, and defended Mrs. Roosevelt by saying that he did not know of any "single act or word" of hers that "would in the slightest degree indicate bias or prejudice against any religion or any race." The surprising thing is that President Truman did not also rise to Mrs. Roosevelt's defense, since he is believed to approve the Barden bill. The proper answer to the cardinal's arrogance is the passage of this highly important legislation.

Protestants Confer In Latin America

SIX THOUSAND Protestants attended the opening meeting in Buenos Aires when the Inter-American Evangelical Conference convened recently. The meeting was called to develop a Protestant strategy for the next decade of growth in Spanish-speaking countries. Among the leaders present from the United States and 17 Latin American countries were John A. Mackay of Princeton, Gonzalo Baez-Camargo from Mexico City and Carlos W. Turner of the American Bible Society. Since the cultural ties between Argentina and France are strong, it was particularly fortunate that Marc Boegner, president of the Protestant Federation of France and one of the presidents of the World Council of Churches, could also attend. He and Dr. Mackay flew directly to Buenos Aires from the recent meeting in England of the Central Committee of the World Council. This is the first meeting of its kind actually to bring together Evangelicals from every Latin American country. Dr. Mackay pointed out at the opening assembly that Protestantism had brought the Bible and a rebirth of Christianity to Latin America. He hailed the rapid growth of Evangelical faith in that part of the world, and declared that the "evangelical catholicity" of the ecumenical movement is universal and will never "allow itself to become Romanized." As at Amsterdam, the so-called International Council of Churches of Christ took the occasion of this Buenos Aires gathering to stage another demonstration of sectarianism, to the delight of every foe of evangelical Christianity.

America Enters First Military Alliance

A SHIFT of 20 votes would have defeated ratification by the Senate of the North Atlantic Security Pact. However, the votes were not available, and on July 21 the upper house committed the United States to its first transatlantic alliance. What fateful consequences will flow from this decision we do not attempt to predict, but the history of such agreements is not reassuring. Since the pact identifies the destiny of this country with that of Europe, the record of the military alliances of that blood-soaked continent deserves recall. The modern phase of the alliance system got its start when Bismarck negotiated the Triple Alliance in 1882, for "defensive" purposes. This set off a chain of reactions, also "defensive," in which France took the initiative. By 1907 the Triple Entente had come into existence. Many hoped that the series of crises which had been stirred up by the negotiations and maneuvers leading to the grouping of nations would cease once the balance of power had been achieved. But such hopes were doomed to disillusionment, as signatories sought to test out their allies or to improve their position. A crisis over Morocco was followed by a crisis over the Balkans; then another round of tensions started in 1911 and continued, with the accompaniment of intensified preparations for

"defense," until war broke in 1914. Every historian now lists these "defensive" military alliances as one of the major causes of the conflict. The signing of the Atlantic pact will therefore reassure only those people who choose to ignore the record of the past. Now that the Senate has acted, we can only reaffirm our belief that the pact weakens the United Nations, increases the danger of war, makes economic recovery more difficult, strengthens the cry for armaments, decreases our security, adds to the predominance of military elements here and abroad, and decreases the stature of the United States as a world power by committing its interests and energies to Europe. That is our opinion. We hope we are proved mistaken.

Election Campaign Opens in Britain

NO DATE has yet been set for the next general election in Great Britain. But it must come within a year, and already the Conservative party has opened its campaign in the hope of a return to power. Americans can learn a great deal by following the discussion during the next few months. Labor has ruled the country for four years. During that time it has laid the foundations of the welfare state as conceived by democratic socialism. Now the whole vast enterprise comes before the people for review and appraisal. The Attlee regime rightly insists that it has made only a beginning, and that it has been given responsibility at a time of great tribulation and difficulty. But it has nevertheless established a pattern, and it will have to stand up and be judged on the basis of that pattern. The Conservative challenge denounces the socialist policy of nationalization of essential industries as a failure. In his opening address at Wolverhampton, Mr. Churchill declared that the Tories will put a full stop to nationalization, but will administer industries already socialized with more efficiency than Labor has been able to muster. His most impressive point concerned the status of organized labor under socialism. By assuming responsibility for governing the country, he said, the leadership of the unions has been forced to turn from bargaining with employers in the interest of their membership and to "play in with the all-powerful state which has been built up." So they have lost touch with their base of support, and the result has been a wave of unauthorized strikes. Churchill may have used exaggerated language when he said that "nationalization spells the doom of trade unionism," but many workers will agree with him. It is the workers who will determine the outcome of the election.

Churchill and Bevin Blame Roosevelt

HOW DECISIONS of the utmost consequence are made in time of war was revealed by the recent debate on German policy in the House of Commons. The Labor government was under fire for continuing to dismantle German factories and for indecision and incompetence in its German policy. Foreign Secretary Bevin replied that no government could have done better, considering that Germany had been left a "shambles" by the war demand of unconditional surrender, which had left "a Germany without a law, without a single person to deal with and without a single institution to grapple with the problems." The policy which led to this chaos was never approved by the British cabinet, he said. This stung Mr. Churchill into attempting a reply. The best he could do was to remember that at the 1943 Casablanca conference "the phrase 'unconditional surrender' was not brought before me or agreed to in any way before it was uttered by our great friend and august and all-powerful ally, the President of the United States. But I did agree with him after he said it, and so reported to the cabinet." He then admitted that the cabinet would have advised against the policy if it had had a chance, which was to concede Mr. Bevin's point. The debate then shifted to the related Morgenthau policy of destroying German industry after the war, which was approved at the 1944 Quebec conference. Here Mr. Churchill's confession was even more abject and devastating. He admitted that the Morgenthau plan "was initialed by the President and by me. . . . If the document is ever brought up to me, I shall certainly say that I did not agree with it and I am sorry I put my initials to it." So these related policies, with their catastrophic entail of death, chaos and continuing prostration, are now laid at the door of Franklin Delano Roosevelt. From the memoirs of Cordell Hull, we know that unconditional surrender was as much of a surprise to our state department as it was to Mr. Churchill. Robert Sherwood's definitive account of Roosevelt's conduct of the war tells the same story.

Robinson Replies to Robeson and Others

JACKIE ROBINSON said what he was expected to say and a good deal more when he was asked by the House un-American activities committee to comment on Paul Robeson's declaration that American Negroes would refuse to fight Russia if war comes. The Brooklyn Dodgers' star player was expected to say that Robeson's pretension to speak for his race was "silly," and he said it. But he also said he thought some other people are foolish, including those who are alarmed at Robeson's exercise of freedom of speech. Members of the House committee must have stirred uneasily in their seats as Robinson sturdily affirmed that Robeson "has a right to his personal views, and if he wants to sound silly when he expresses them in public, that's his business and not mine. He's still a famous ex-athlete and a great singer and actor." The *New York Times* published Robinson's testimony in full, but most newspapers considered that that part of his statement was not worth reporting. Robinson was also expected to declare that Negroes in this country are loyal citizens, and he declared it. But he wanted nobody to think that his difference from Robeson on the matter of a hypothetical war with Russia aligned him with those who defend racial discrimination. Most of his testimony consisted of a resolute demand for equality of opportunity for his people. Recalling his own university education, his war service and his long struggle to be the first Negro to gain a chance to play professional baseball, Mr. Robinson—we add the "Mr." deliberately—said he was grateful for his opportunity but was not deceived by it. Only three out of sixteen major league clubs have Negro players, he said, and only seven

colored players are included in the 400 who are playing major league baseball. He stated his intention to do all in his power to drive "Jim Crow out of American sports." One declaration of his deserves to be memorized: "White people must realize that the more a Negro hates Communism because it opposes democracy, the more he is going to hate any other influence that kills off democracy in this country—and that goes for racial segregation in the army, and segregation on trains and buses, and job discrimination because of religious beliefs or color or place of birth."

Child Health Bill Offered in House

PROSPECTS for passage of federal aid to education legislation brightened perceptibly as the House of Representatives approached a showdown on the issue. House Democratic Leader McCormack of Massachusetts, a Boston Catholic, who had attacked the Barden bill because it proposed to confine federal aid to public schools, took the initiative in calling for House action on the Senate school health bill. That measure, which was discussed in The Christian Century for April 6, would give a federal grant of $35 million to the states to improve the health of all school children. Since the children who attend parochial schools are specifically included, the Catholic strategy is to hold up federal aid to public schools until the principle of assisting parochial schools is granted in some form. The language of the health aid measure is purposely ambiguous. Because what purports to be a bill for assistance to children may be interpreted to be a grant of power to aid schools, this bill is highly satisfactory to Roman Catholics. It is therefore advanced in the House for the same reasons that it was passed in the Senate. Its enactment is the tribute exacted by the Catholic hierarchy for dropping their veto on any federal aid to public schools. Before the tribute is paid, supporters of the public schools will be well advised to make certain that Cardinal Spellman's spokesmen in Congress do not repudiate their bargain once they have secured their price. If this comment is regarded as unduly skeptical, the behavior of the Catholic bloc in relation to these measures supplies adequate reason for skepticism. That behavior proves conclusively that they are ready to sacrifice both the educational and the health needs of American children unless the Roman Catholic Church gains access to the public treasury.

Justice Murphy: A Christian First

THE UNEXPECTED death at 59 of Justice Frank Murphy removes from the Supreme Court and from public life a jurist who was an adornment to his country and his church because he was first of all a man of deep Christian faith. A Roman Catholic, Justice Murphy voted with the 8-1 majority in the McCollum case, and so was included in the denunciation which the hierarchy of his church subsequently leveled at the court. He was similarly independent in his recent vote voiding the perjury conviction of an alleged Communist, in his vote to admit the Progressive party to the Illinois state ballot and in his view that the court should have acted on the appeals of convicted Japanese war criminals. While Justice Murphy generally sided with labor and was regarded as one of the four "liberals" on the court, he recently voted to uphold a North Carolina statute barring the closed shop in that state. He was a defender of religious and civil liberties, and his minority opinion in 1944 helped swing the court later to granting freedom of speech to Jehovah's Witnesses, who bitterly criticize the Roman Catholic Church. He said in that opinion that "the sidewalk, no less than the cathedral or the evangelist's tent, is a proper place, under the Constitution, for the orderly worship of God." As governor of Michigan, he refused to yield to public pressure to use force to clear automobile factories of sit-down strikers, saying that "if American workingmen are wrong, I believe they can be taught the right way without writing that lesson in blood." His forbearance cost him the governorship at the next election. As governor general of the Philippines, he did a great deal to restore American prestige after independence had been voted. He was a humanitarian, and his humanitarianism stemmed from his profound and unashamed religious faith.

Atomic War or Peace With Russia?

THE APPROACH of the fourth anniversary of the beginning of the atomic age at Hiroshima provides an appropriate moment for consideration of the recent Quaker appeal for a new American effort for peace with Russia. After the first bombs were dropped, the scientists who had most to do with the release of atomic energy said our monopoly of information in this field would probably last from three to five years. Four years have passed. Official efforts to lay the basis for a settlement of differences between the victor powers seem to have reached a complete stalemate. The achievement of international control of atomic or any other weapons appears to be as far away as it was on August 6, 1945. An arms race is under way. It is high time for new voices to be heard.

The Quakers have earned the right to speak on American-Russian relations. They have done so not by winning the Nobel peace prize in 1947, but through their refusal to yield to the nationalistic and ideological barriers which divide men. Representatives of the American Friends Service Committee have done relief work in China, in both Communist and Nationalist areas. They have served humanity in Russia and Poland, in Germany under the republican, nazi and occupation regimes, and in other regions where American and Russian interests and ideas clash. At the present moment they are continuing some of this work and are administering United Nations relief for the Arab refugees from Palestine. These efforts have produced a body of experience of great value in relation to the most crucial political issue of our time. It served as background for the preparation of the statement which was released on July 18 by a "working party" of 16 people, of whom all but one are members of the Society of

Friends. This group also consulted numerous Russian as well as American specialists on the relations between the two countries.

The results of this working party's deliberations deserve careful consideration by the American and Russian governments, to whose responsible officers copies have been sent, and by the people of the United States. The Quakers call upon the United States to take the initiative in moves toward better relations. They ask our officials to drop existing barriers to East-West trade in Europe and to propose the establishment of a unified "neutral" Germany, which would require the dropping of support for a western zone government. They also advocate that we place our atomic bomb stockpile under a United Nations seal. Obviously they are not interested in simply serving as a transmission belt for current state department policy, as some church assemblies have done.

I

The point of view from which the report is made is worthy of note. It shows that Quakers are moving away from the political quietism which has marked their history in recent generations. The position from which the report is written is described as follows: "Fundamental in Quaker faith is the belief that moral insights are relevant to even the most difficult political issues of our time. With Divine assistance, man can to a substantial degree shape his own destiny. It is our hope that all men, irrespective of creed or cultural heritage, can come into possession of a new wisdom and a new tolerance, and that the unconquerable reaches of man's spirit can triumph even yet over those things which now divide us."

This position, in our opinion, plows a deeper furrow than secular liberalism, although it is not entirely unrelated to that point of view. It seems to say that moral insights are of the stuff of life, including political life, to the degree that they express the purposes of God. One might disagree as to whether the initiative rests with man, as this statement says, or with God. But the important point is that man is not foredoomed by God to self-annihilation, as so many Cassandras are today crying. The foreword to the report opens with the statement that 300 years of Quaker "testimony against war . . . grows out of our faith in God and our belief in the essential sacredness of human personality." These men bear their own witness by maintaining that "war between the United States and the Soviet Union is not inevitable." This report will have rendered a service if it does nothing more than to drive that point home.

II

Improved relations between the United States and Russia are possible, declare the Quakers. They discuss seven reasons for a restrained optimism on this point. (1) There is a widespread and sincere desire for peace. (2) Both the Soviet and Western types of social organization are likely to persist for some time, so people should recognize this and adopt a policy of live and let live. (3) While there are differences, both systems attempt to promote the general welfare, although they define welfare differently. (4) There are good reasons to believe that there can be sufficient accommodation between the two systems to permit them to coexist in the same world, and these reasons can be more widely made known. (5) Much of the present tension grows out of mutual fear of attack, not necessarily from complete and utter incompatibility. (6) Since it is improbable that this fear can be overcome by arms competition, the idea should grow that security is to be found through reducing armaments and so strengthening democratic institutions. (7) Neither the United States nor the U.S.S.R. seems now to be preparing for military aggression.

All these points are debatable, as the working party was well aware. But these Friends were not attempting to make them bear more weight than they should carry. They were simply bracketing together enough reasons for hope so that persons who are interested in averting war will take their courage in hand and make their stand for peace. Their points do not prove that peace is inevitable. But if they are taken together, they provide a beachhead on which the stouthearted can begin the battle against the idea that war cannot be avoided.

Since armed conflict is evitable, how should we proceed? The strongest part of the Quaker report follows. The first step should be to open channels of trade between East and West. The working party place this first not because they are economic determinists but because such commerce encourages the personal acquaintance and communication across the iron curtain which are essential if growing estrangement is to be healed. They point out that trade is now more largely handicapped by American than by Russian restrictions. They argue that further industrialization of the countries of eastern Europe is less dangerous to peace than a continuance of their present miserable need.

III

The restoration of a united Germany to an equal place in the community of nations is the next point which this report urges on the United States. The Quakers recognize that international supervision will be necessary for some time to prevent the development of German industrial potential into an instrument of military power. It is their conviction that Germany should become the most important unit in a zone of neutral states lying across Europe and separating the Western nations from those which are oriented toward Moscow. If this is to be accomplished, the Atlantic allies must abandon their plans for a separate west German nation and work for a unified Germany to which all nations, including Russia, will have access for trade.

The Quakers then address themselves to the problems of security. The existing tension between the United States and the Soviet Union, they believe, is increased by the efforts of each power to attain security through arms and alliances. Further concentration on these lines will only lead to more fear and frustration, not to security. They therefore ask for a major shift of emphasis from such activities to more creative and imaginative support of the United Nations. They recognize that the United Nations is not a world government, but hold that it has "possibilities of unlimited development as an inclusive world organization with increasing ability to do what is required of it by the world community. It is clear that as the United

Nations becomes more and more effective and receives increasing confidence and support, the difficulties of dealing with particular tensions, such as the present tensions between the United States and the Soviet Union, will diminish."

IV

It is high time, say the Friends, that the United States should declare anew in deed and in word its faith in and loyalty to the United Nations. It should proceed to strengthen the U.N. by promoting the principle and practice of third-party settlement of disputes, by adding to the mediation and conciliation functions of the world organization, and by extending its existing functions of international cooperation. In addition, we could do a great deal to improve the atmosphere in which the U.N. works by seeking out issues on which we can vote with the U.S.S.R., by practicing forbearance in use of the world forum of Assembly meetings, and by restraining ourselves from forcing issues which are certain to be sharply divisive. The working party urge our country to help the world body by making experienced personnel available to it and on occasion by proposing that heads of state attend meetings of the Security Council and the General Assembly.

The Quakers advocate a much more intensive development of the trusteeship functions of the United Nations, particularly by including the former Italian colonies under these functions. They ask that our country make another effort for the control and reduction of armaments in several specific ways, most important of which is "proposing an agreement to put present stocks of atomic weapons under United Nations seal and to halt the concentration of fissionable material pending United Nations Atomic Energy Commission certification of legitimate uses for such material." Finally, they recommend that the United States should initiate consultations with other governments in which we would indicate our willingness to accept limitations of national control over armaments and atomic energy "if and when world agencies with governmental powers are developed for those areas," and to explore the possibilities for further economic assistance under the United Nations.

V

These recommendations, declare the members of the working party, are all of a piece. They belong together, and can be isolated from each other only at the cost of their effectiveness. One of the document's best points is that the problems of peace are interrelated and very complex, and progress must be made on a broad front if it is made at all. The group's calm and thoughtful appeal to men in positions of responsibility and to every American citizen should serve to encourage this kind of broad consideration and action. We have seldom read a statement which we could so heartily recommend. Its pages shine like a beacon on a dark and stormy night. Copies may be secured from the American Friends Service Committee, 20 S. 12th St., Philadelphia 7, Pa. No price is indicated on our copy, but we suggest you send a dollar and distribute the additional copies it may bring. The title: "American-Russian Relations—Some Constructive Considerations." It would provide a good text for a study group.

Votes for Ancestors

EDITOR THE CHRISTIAN CENTURY:

SIR: For quite a spell now I have been intending to make a trip to New Rochelle, New York, to see how things are getting on. Three or four years ago the town, by a solemn ceremony, restored the right to vote to a former resident, Thomas Paine. One hundred and thirty-nine years earlier the right of Citizen Paine to vote was taken away by the town of New Rochelle on the grounds that "his actions proved that he was not an American citizen." Restoring civil rights to him made belated amends for a historical injustice.

I have been interested to see what effect Thomas Paine's voting has had on civic life. Whom did he vote for in the last election? How did he stand on the proposed increase in public school funds? Perhaps his vote was restored a little too late to make much difference.

The idea of granting votes for ancestors, however, has attractive suggestions. Of course, we have had too much of "votes for ancestors" in the bad sense, where ancestral tradition, which is often ancestral blindness, has been a block to social progress. Mr. Chesterton put that neatly in his observation, "In Greece people voted by stones. In Great Britain the gravestones vote."

Too many elections have been carried by gravestones. (Though, even so, it might be a good idea to give votes on all questions of foreign policy to the millions of soldiers' gravestones that cover Europe, Asia and Africa.) It is not the gravestones, ordinarily, which ought to be counted, but the mind and spirit of great ancestors. Not only New Rochelle but all America could use Thomas Paine and a 1949 version of *Common Sense*.

A question always in order is, What would our spiritual ancestors think of us? That question was raised pertinently a few years ago by a man in China who asked, "What would Sun Yat-sen think now of the revolution he started?" What would the prime mover of any movement think of it as it has gone on? Suppose John Wesley were to drop in on the Sunday morning service at any one of the thousands of Wesley Methodist churches. Would his heart be strangely warmed, or would he weep to see that his movement had dwindled down into this cautious, innocuous thing? How much at home would George Fox be at some of the Friends yearly meetings? Take it easy! I am not saying; I am merely asking.

How happy would Abraham Lincoln be at the Lincoln Day dinner of the Republican party? How would Andrew Jackson feel at the $100-a-plate Jackson Day dinner of the Democratic party?

Votes for ancestors is an idea that has possibilities. I would like to give a vote in the Senate to Thomas Jefferson. Of course, he would have a rough time. Imagine Thomas under the prodigious probing of the busy Mr. Hickenlooper, or as the subject of a report by the FBI.

Ancestors of the right sort, but not just gravestones. Jean Jaures summed it all up: "We should take from the past its fires, and not its ashes."

Yours,

SIMEON STYLITES.

If the Pope Defines the Assumption

By Georges A. Barrois

ROME is making ready for the jubilee of 1950. In the four greater basilicas the "holy doors," closed since 1925, will admit crowds of pilgrims from every nation, and some privileges in the way of indulgences and special blessings will be extended to Catholics all over the world. In addition to the usual jubilee features, an exceptional event may well mark the coming "holy year." It is being widely predicted that the pope will define the dogma of the Assumption of Mary. In untechnical language, this means that the pope will solemnly declare that, after her death, Mary the mother of Jesus was taken to heaven bodily, and this pronouncement will have to be received as an article of faith by all Roman Christians. Whether the pope will actually make such a pronouncement remains to be seen. The decision rests entirely with him. But if and when it comes it will be but the logical outcome of a long period of preparation.

The Meaning of 'Dogmatic Definition'

The task of defining the assumption of Mary had been placed on the docket of the 1870 Vatican Council. This council, however, adjourned prematurely after proclaiming the personal infallibility of the pope in matters of faith and morals. Since then Catholic theologians, both privately and by commission, have been investigating the question whether a definition of the assumption was possible and desirable. In recent years numerous petitions have been addressed to the apostolic see praying that it may please the holy father to define belief in the assumption of Mary as an integral part of the faith. Hence it is not untimely to consider what the procedure known as "dogmatic definition" means to Roman Catholics and to estimate the content value of the legend of the assumption.

It is the prerogative of the pope, acting independently or jointly with a universal council, to pronounce that such and such a doctrine is an article of faith. Since no universal council is now in session, and it is unlikely that one could be called before the opening of the holy year, the definition of the assumption of Mary, if it takes place, will be an act of the pope speaking ex cathedra—that is to say, in his capacity as "visible head of the church universal"—and subscription to the newly proclaimed dogma will be obligatory for all believers.

The words "newly proclaimed dogma" deserve special attention. In the Roman view, what is "new" is not the dogma, but its proclamation, for Rome claims that it never innovates. The theory would be that the assumption of Mary is a revealed doctrine, and as such belongs to the deposit of faith committed to the church from the time of the apostles.

To be sure, thus far the church has not declared this particular belief a dogma or article of faith. Thus far individual Catholics have been free, at least in theory, to believe or disbelieve it. The argument runs that some Catholics, even some generations of Catholics, have perhaps not been aware of the events that followed Mary's death, and so long as the church has made no formal pronouncement on the subject they are not bound to accept the assumption as fact. But once the pope declares the doctrine formally it would become a "dogma," a teaching to which full and explicit adherence is required of all. From then on, Catholics would be no more free to doubt the miracle of the assumption or discuss its relevancy to salvation than they are in respect to the other articles of faith (Trinity, transubstantiation, papal infallibility, virgin birth, etc.).

A New Opportunity for Heresy

As matters stand now, the view that Mary was translated to heaven bodily after her death has the status of a "pious belief," and Catholics who entertain doubts about it incur no worse penalty than censure as rash in opposing the common feeling of their fellows. But as soon as this pious belief is raised to the dignity of a dogma by proclamation of the "vicar of Christ" they will be branded heretics. The solemn warning addressed by Pius IX to doubters of the Immaculate Conception (defined in 1854) will then apply to any who might challenge the Assumption: "If anyone should dare, God forbid, to feel in his heart otherwise than it was by us defined, let him know and hold for certain that he is condemned by his own judgment, that his faith has suffered shipwreck, and that he has broken away from the unity of the church." In other words, there can be no salvation for such dissenters.

On what evidence could the doctrine of the Assumption be based? It is perfectly obvious that it has no foundation whatever in Scripture. Already toward the end of the 4th century Epiphanius pointed out that the Gospels are silent on the fact and circumstances of Mary's death: "Let anyone scrutinize the Scriptures. Neither will he read that Mary died, or died not; neither that she was buried, nor that she was not." But the Roman church claims to have a second source of knowledge of truth, namely, "apostolic tradition." Up to the 16th century, the Scripture had always been considered the primary and, in a certain sense, unique repository of the word of God. But since the Council of Trent, Rome acknowledges unwritten apostolic tradition as an organ of the divine revelation, of equal value with Scripture itself.

Calling the Witnesses

But unwritten apostolic tradition is, by its very nature, most elusive. It cannot be reached directly, but only indirectly, through the testimony of subsequent Christian generations. Let us, then, call the witnesses to the bar.

The earliest written account of the assumption of Mary (that is, her bodily translation to heaven) is contained in an apocryphal document commonly called the *Liber Transitus* ("Book of the Passing-Away" of Mary), numerous versions of which were circulated during the 4th century and perhaps as early as the 3rd. According to some critics, the *Liber Transitus* originated in Gnostic circles and the parts regarding the assumption may well be later insertions.

The details of the story, varying from one version to another, were soon developed into a considerable body of legends, which unscrupulous guides recited to the pilgrims visiting the holy places.

There was at first no definite agreement as to where Mary had ended her days. The book of Acts mentions her presence with the Twelve on the morrow of the ascension, and her intimate association with the early church at Jerusalem is quite probable. For these reasons, her passing was commemorated in the Church of Holy Zion, built supposedly on the site of the house where the disciples gathered after the resurrection. Gradually, the fact that Mary's death was commemorated in the church on Mount Zion was construed as topographical evidence. Toward the middle of the 5th century, Juvenal, patriarch of Jerusalem, professed to know where Mary's body had been buried prior to being carried to heaven, and a church was built to enshrine the empty tomb.

Where Did Mary Die?

By the 8th century, the alleged places of Mary's death, burial and assumption were marked by monuments in Jerusalem. The guides could then show the spot where an angel notified Mary that the days of her pilgrimage were over. The legend has it that the apostles, who were scattered throughout the world, were miraculously brought together around Mary's couch and attended her last moments. Close to Mary's house is shown the spot where a Jew who had dared to lay a sacrilegious hand on her bier was stricken with palsy. The body was laid in a new sepulcher in Gethsemane and was carried to heaven while angelic melodies sounded from on high. The apostles witnessed the miracle of the assumption, as they had once witnessed the resurrection of their Lord. A rock near by marks the place where Mary is said in the course of her ascent to have dropped her sash into the hands of Thomas, who was as ever incredulous.

The testimony of the apocryphal and topographical sources concerning the assumption was not left unchallenged. The church of Ephesus denied that Mary had died in Jerusalem. Had she not followed the apostle John to Asia Minor? A synodal letter sent to Constantinople by the bishops gathered at Ephesus for the council of 431 seems to claim that this city possesses the tombs of John and of Mary, "the virgin mother of God." Rivalry of sanctuaries? Perhaps, but also a protest against the exegetical fantasies of the apocrypha.

The "Decree of Pope Gelasius" (late 5th century) placed the *Liber Transitus* among the writings to be banned. As to Juvenal, the Jerusalem patriarch who built the Church of St. Mary of Gethsemane, his character is not above suspicion. His intrigues in favor of monophysitism at the notorious "Robber Council" (449) and his eleventh-hour conversion on the eve of the Council of Chalcedon do him little credit. He may not have invented the Jerusalem stories but he exploited recklessly a local superstition.

To be sure, it is historically probable that Mary died in Palestine rather than in Ephesus, for in 59 A.D., when Paul addressed the Christians of this city (Acts 20:17-38), John had not yet come to Asia Minor. Mary was then at least 80 years old, and it is unlikely that she could have gone with him on such a long and perilous journey. Nothing certain can be concluded regarding her tomb in Jerusalem, and the story of her assumption is at best a "pious" legend which for centuries has been commercialized by the guardians of the sanctuary.

A Dangerous Formula

How soon the assumption of Mary passed into the liturgy of the church is not known. The feast is celebrated on August 15, presumably the memorial day of the dedication of the church built by Juvenal. The Roman liturgy for this feast draws heavily on the Song of Songs. In the first three lessons the praise of Solomon's bride is interpreted as typifying the glory of Mary, and the invitation to come in haste from the mountaintops and the clear springs of Lebanon is said to illustrate—for lack of scriptural evidence—the desire of the heavenly court to welcome the crowned Virgin. Lessons 4 to 6 are taken from a sermon of John Damascene's on the *dormitio,* the "falling asleep," of Mary. The details of the local legend which are recorded in full by this father are omitted in the Roman Breviary, which incorporates only such passages as describe the glorious assumption of Mary and hail her as the second Eve and true mother of the living. Since it was well-nigh impossible to find an appropriate Gospel text for the mass and for lessons 7 to 9, the liturgy borrows from a homily of St. Augustine's on Luke 10, which bears no relation to the object of the feast.

Ritual and liturgy are often considered legitimate sources of doctrine by Roman theologians, who base their view on the adage, *Lex orandi, lex credendi*—"The law of prayer is the law of belief." Such a formula is dangerous. In some instances, the prayer and spiritual experience of the community may well influence the development of religious ideas, but not all patterns of prayer and not all kinds of spiritual experience are to be approved. Some cannot easily be cleared of the stigma of doubtful or spurious origin, and should never be allowed to determine belief.

It is worth noting that the scholars and theologians of the Middle Ages, while professing themselves Mary's devout servants and singing the praises of her who was "exalted above the choirs of the angels," are extremely reserved when dealing with the question of her (bodily) assumption. Their theology progresses at a slower pace than public worship and popular devotion. In their eyes the deeds and mysteries of Mary are only indirectly objects of speculation, inasmuch as some of them are essentially related to the mystery of Christ and to the economy of our redemption.

The Ways of Dogmatic Argument

Modern Roman theologians have developed the interpretation of what they know—or assume—about Mary as an independent chapter of dogmatics. They have coined for this pseudo science the name of Mariology. In the case of such doctrines as the Immaculate Conception and the Assumption, they can scarcely find sound bases and are reduced to searching for hidden harmonies or reasons of convenience.

The dogmatic arguments of the theologians who favor the Assumption can be stated briefly as follows: It is shocking to suppose that the body of the holy Mother was sub-

ject to decay and it is fitting to believe that she was spared the horrors of the grave. Hence the words of Psalm 16:10, "Thou wilt not suffer thine Holy One to see corruption," are appropriately applied to Mary, for she was one flesh with her Son.

The incorruptibility of Mary's body is also regarded as a direct consequence of her perpetual virginity. This is held by Roman Catholics as an article of faith, in spite of the difficulty arising from scriptural allusions to Jesus' brethren.

Furthermore, the immaculate conception of Mary—that is, the dogma that she was free from the taint of original sin, which infects all the children of Adam save her alone—makes it difficult to believe that she would remain in the power of death until the last judgment. Therefore it behooved the Almighty to anticipate her glorification. Such an inference is far from cogent, to say the least.

The dogma of the Immaculate Conception, which became a part of the Roman faith in 1854, is based for lack of scriptural foundations on ecclesiastical traditions, in spite of the dissenting voices of Bernard and Thomas Aquinas. The arguments in favor of the Assumption are indeed ingenious but decidedly not theology.

Is the Chasm to be Widened?

What can we Protestants conclude from this testimony? First, of course, we object categorically to the procedure of "dogmatic definition" as a direct exercise of the pope's alleged infallibility. So far as the assumption of Mary is concerned, it is our opinion that Scripture offers no justification for it, that the witness of tradition is unreliable, and that the arguments of convenience developed by Roman theologians are neither decisive nor deduced from incontrovertible premises. The virgin of Nazareth, whom the angel hailed as full of grace, is not to be honored by fictions. She needs no false jewels.

Should the pope decide in favor of a dogmatic pronouncement, the chasm between Rome and the other Christian churches would deepen, to no profit. We can but hope—perhaps against hope—that Pius XII will refrain from speaking ex cathedra on this subject.

If Your Library Burned

By Elmo Donald Wolfe

IF YOUR library were to burn today, which books would you purchase tomorrow? This question was asked by a group of ministers in the Bay Area of California, assembled in the hope of establishing better reading habits among ministers. The department of the ministry of the Congregational Christian Churches, under the direction of its then secretary, Frederick L. Fagley, has had the policy of encouraging the formation of groups of "Reading Associates." Such a group, meeting in the east, had established itself by publishing every year brief reviews of books it considered particularly useful for the minister.

Our Pacific coast group did not wish to duplicate their work and we were somewhat uncertain as to the particular task we should set ourselves. One day, we decided to be thoroughly honest with one another and admit that much of our reading was shallow, a search for homiletical tidbits. What type of reading would help our preaching to take on breadth and depth? Which books are most useful and most essential for the minister? Which books would be purchased immediately if one's library were to be destroyed?

We sent a letter to a number of ministers in different denominations throughout the country asking the question about the burning of the library. The replies were interesting and varied. One man commented on his list in this fashion: "These I would regard as the most important working tools of my ministerial library. Among them are not all the greatest books of literature by any means, but they are valuable for our purpose." Another man suggested that if he were asked the same question a year hence, he would no doubt make a different list than the one he had submitted. Often ministers listed books representing many fields of interests. Some, however, dealt more completely with one or two fields.

The most frequently mentioned book, outside the Bible with its various translations, was the one-volume *Columbia Encyclopedia.* We took the twenty-two lists that were sent to us and made one master list consisting of all the books mentioned two or more times. This we edited and, making a preliminary classification according to subjects, mailed it to the original contributors and to seventy-five additional ministers for comment and suggestion.

This we realized was not a scientific study. Nevertheless we felt it to be worth while. Obviously we could not include all the books listed by everyone, so we agreed to be governed by the following criteria: (1) Books should be selected on the grounds of their usefulness to the average parish minister. (2) Books should cover the major fields important in a minister's work. (3) So far as possible books should be of permanent value. (4) Biographies of outstanding religious leaders of past and present should be given an important place. (5) Our list should include the best works from as many different authors as possible.

What classification should be used? After some discussion the headings given below were decided upon. The most difficult decisions, of course, were in relation to the inclusion or exclusion of specific books. Individual members of the group showed unexpected zeal in championing particular authors. One man "would be inclined to cut Luther out." "No! By all means, No!" the champion of Luther would reply. A lively discussion resulted in retaining Luther. His champion had the distinct impression that he had saved Luther for his contemporaries and for posterity.

One conviction remains with those who participated in the discussion and choice of the books: that the ordinary minister has too limited a range in his reading. Many of the lists sent us were outstanding in their variety and completeness. We who attempted to form a well balanced and generally useful list became aware that our own reading was not well balanced and frequently did not contribute as it should to our ministry.

Perhaps no one would agree completely with our judgment as to what are the most useful books for the minister's library. Not one of the members of the group could agree wholly with this list, for in some degree it represents a necessary compromise. It may be, however, that among these 99 everyone will find at least some of the books he would consider essential, the books he would buy at once if his library were to burn. Here then is our list of 99 useful books for the minister.

I. Reference Works

A good dictionary—Oxford *Shorter*, Funk & Wagnalls *Practical*, Webster's *Collegiate*.

Columbia Encyclopedia in One Volume. New York: Columbia University Press, 1935.

Roget, Peter M. *Thesaurus of English Words and Phrases*. Rev. ed. New York: Grossett & Dunlap, 1933.

Ferm, Vergilius. *An Encyclopedia of Religion*. New York: Philosophical Library, 1945.

II. Tools for the Minister's Workshop

Bays, Alice A. *Worship Programs and Stories for Young People*. Nashville: Cokesbury Press, 1938.

A Book of Worship for Free Churches. (General Council of the Congregational Christian Churches of the United States.) New York: Oxford University Press, 1948.

Cabot, Richard C., and Dicks, Russell L. *The Art of Ministering to the Sick*. New York: Macmillan Co., 1936.

Calkins, Raymond. *The Romance of the Ministry*. Boston: Pilgrim Press, 1944.

Cashman, Robert. *The Business Administration of a Church*. Chicago: Willett, Clark & Co., 1937.

Fallaw, Wesner. *The Modern Parent and the Teaching Church*. New York: Macmillan Co., 1948.

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Maurer, Oscar E. *Manual of the Congregational Christian Churches*. (General Council of the Congregational Christian Churches of the United States.) Boston: Pilgrim Press, 1947.

Morrison, James D. *Minister's Service Book for Pulpit and Parish Use*. Chicago: Willett, Clark & Co., 1937.

Patton, Carl S. *The Use of the Bible in Preaching*. Chicago: Willett, Clark & Co., 1936.

Sperry, Willard L. *Reality in Worship*. New York: Macmillan Co., 1925.

III. The Bible and Jesus

The Bible—translations and versions: Authorized, Revised, Goodspeed, etc.

A Bible commentary—Abingdon, Gore, Peake.

A Bible concordance—Strong, Walker, Young.

Burton, Ernest D., and Goodspeed, Edgar J. *A Harmony of the Synoptic Gospels for Historical and Critical Study*. New York: Charles Scribner's Sons, 1917.

Burton, Ernest D. *A Source Book for the Study of the Teaching of Jesus in Its Historical Relationships*. Chicago: University of Chicago Press, 1923.

Enslin, Morton S. *Christian Beginnings*. New York: Harper & Bros., 1938.

Finegan, Jack. *Light from the Ancient Past*. Princeton, N. J.: Princeton University Press, 1946.

Fosdick, Harry E. *Guide to the Understanding of the Bible*. New York: Harper & Bros., 1938.

Goodspeed, Edgar J. *Paul*. Philadelphia: John C. Winston Co., 1947.

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Hastings, James. *Dictionary of the Bible*. One-vol. ed. New York: Charles Scribner's Sons, 1909.

Kepler, Thomas S. *Contemporary Thinking about Jesus*. New York: Abingdon-Cokesbury Press, 1944.

Pfeiffer, Robert H. *Introduction to the Old Testament*. New York: Harper & Bros., 1941.

Wright, George E., and Filson, Floyd V. *The Westminster Historical Atlas to the Bible*. Philadelphia: Westminster Press, 1945.

IV. The Devotional Life

Buttrick, George. *Prayer*. New York: Abingdon-Cokesbury Press, 1942.

Goodwin, Thomas A. *Prayers for the Minister's Day*. (Commission on Evangelism and Devotional Life of the Congregational Christian Churches.) Boston: Pilgrim Press, 1946.

Kelly, Thomas R. *A Testament of Devotion*. New York: Harper & Bros., 1941.

Kepler, Thomas S. *The Fellowship of the Saints*. New York: Abingdon-Cokesbury Press, 1948.

Newton, Joseph F. *Altar Stairs*. New York: Macmillan Co., 1928.

Philipps, Dorothy B. *The Choice Is Always Ours*. New York: Richard R. Smith, 1948.

Rauschenbusch, Walter. *Prayers of the Social Awakening*. Boston: Pilgrim Press, 1910.

Thomas à Kempis. *The Imitation of Christ*. Many editions. Whitford's translation is recommended.

Underhill, Evelyn. *Mysticism*. New York: E. P. Dutton & Co., 1912.

Whiston, Charles F. *Teach Us to Pray*. Boston: Pilgrim Press, 1949.

V. Theology

Berdyaev, Nicolas A. *Freedom and the Spirit*. New York: Macmillan Co., 1935.

Brunner, Emil. *The Mediator*. London: Macmillan Co., 1934.

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Niebuhr, Reinhold. *The Nature and Destiny of Man*. 2 vols. New York: Charles Scribner's Sons, 1941-43.

Otto, Rudolf. *The Idea of the Holy*. Rev. ed. London: Oxford University Press, 1931.

Temple, William. *Nature, Man and God*. London: Macmillan Co., 1934.

VI. Philosophy and Psychology

Bergson, Henri. *The Two Sources of Morality and Religion*. New York: Henry Holt & Co., 1935.

Hiltner, Seward. *Pastoral Counseling*. New York: Abingdon-Cokesbury Press, 1949.

Horney, Karen. *Our Inner Conflicts*. New York: W. W. Norton & Co., 1945.

James, William. *The Varieties of Religious Experience*. New York: Longmans, Green & Co., 1902.

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Kunkel, Fritz. *In Search of Maturity*. New York: Charles Scribner's Sons, 1943.

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MAY, ROLLO. *The Springs of Creative Living.* New York: Abingdon-Cokesbury Press, 1940.
MENNINGER, KARL. *Love Against Hate.* New York: Harcourt, Brace & Co., 1942.
ROGERS, ARTHUR K. *A Student's History of Philosophy.* 3rd ed. New York: Macmillan Co., 1932.

VII. HISTORY AND THE SOCIAL SCIENCES

ATKINS, GAIUS G., and FAGLEY, FREDERICK L. *History of American Congregationalism.* Boston: Pilgrim Press, 1942.
BEARD, CHARLES A. and MARY R. *The Rise of American Civilization.* New York: Macmillan Co., 1927.
BREASTED, JAMES H. *The Dawn of Conscience.* New York: Charles Scribner's Sons, 1933.
BURGESS, E. W., and LOCKE, H. J. *Family.* New York: American Book Co., 1945.
GALLAGHER, BUELL G. *Color and Conscience.* New York: Harper & Bros., 1946.
HUME, ROBERT E. *The World's Living Religions.* New York: Charles Scribner's Sons, 1924.
LATOURETTE, KENNETH S. *Anno Domini.* New York: Harper & Bros., 1940.
MANNHEIM, KARL. *Diagnosis of Our Time.* New York: Oxford University Press, 1944.
NICHOLS, JAMES H. *A Primer for Protestants.* New York: Association Press, 1945.
TAWNEY, RICHARD H. *The Acquisitive Society.* New York: Harcourt, Brace & Co., 1920.
TOYNBEE, ARNOLD J. *A Study of History.* One-vol. ed. London: Oxford University Press, 1947.
WALKER, WILLISTON. *A History of the Christian Church.* New York: Charles Scribner's Sons, 1918.

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BENNETT, JOHN C. *Christian Realism.* New York: Charles Scribner's Sons, 1941.
———. *Man's Disorder and God's Design.* New York: American Committee for the World Council of Churches, 1946.
BILHEIMER, ROBERT S. *What Must the Church Do?* "Interseminary Series," Vol. V. New York: Harper & Bros., 1947.
CRAIG, CLARENCE. *The Challenge of our Culture.* "Interseminary Series," Vol. I. New York: Harper & Bros., 1946.
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LATOURETTE, KENNETH S. *The Gospel, the Church, and the World.* "Interseminary Series," Vol. III. New York: Harper & Bros., 1946.
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NIEBUHR, RICHARD. *The Kingdom of God in America.* Chicago: Willett, Clark & Co., 1937.
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———. *Alternative to Futility.* New York: Harper & Bros., 1948.
VAN DUSEN, HENRY P. *For the Healing of the Nations.* New York: Charles Scribner's Sons, 1940.

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GARDNER, HELEN. *Art Through the Ages.* New York: Harcourt, Brace & Co., 1926.
LUCCOCK, HALFORD E. *The Questing Spirit.* New York: Coward-McCann, 1947.
MAUS, CYNTHIA P. *Christ and the Fine Arts.* New York: Harper & Bros., 1938.
Oxford Book of Christian Verse. New York: Oxford University Press, 1948.
SMITH, H. AUGUSTINE. *Lyric Religion.* New York: Century Book Co., 1931.
TAGORE, RADINDRANATH. *Collected Poems and Plays.* New York: Macmillan Co., 1937.
WAGENKNECHT, EDWARD C. *The Story of Jesus in the World's Literature.* New York: Creative Age Press, 1946.

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Schweitzer—Man of God

By Emory Ross

Following the Goethe bicentennial at Aspen, Colorado, Dr. and Mrs. Albert Schweitzer stopped in Chicago. On July 11 the University of Chicago conferred upon Dr. Schweitzer the LL.D., honoris causa, *and the Conference of Club Presidents gave him a substantial sum for his Lambaréné hospital. Among those who addressed the 1,500 people attending the luncheon where this presentation took place were Governor Stevenson of Illinois, Mayor Kennelly of Chicago, and Dr. Emory Ross, Africa secretary of the Foreign Missions Conference and Dr. Schweitzer's companion and interpreter during his American tour. Dr. Ross, who is treasurer of the Albert Schweitzer Fellowship which did much to make possible the continuance of the great missionary's work during the war, spoke from long acquaintance. He said:*

ALBERT SCHWEITZER is a son of the soil. Like the soil, he receives so many of God's gifts! They enter the earth. They sprout and grow. They push out and flower. They give food and seed—good seed for more soil, whose sons come after and carry on and on and on.

Albert Schweitzer is a child of the earth. Like the earth, he is plains and heights. He is open places and secret places. In him are rocks of strength, depths of quietness, oceans of movement, rivers of power. In him are music and blood, life and death.

Albert Schweitzer is a man of the people. His is concern, kinship, oneness with every nation, every race, every tongue, with every man. His eye has not seen them, but his being enfolds them.

Albert Schweitzer is a soul of nature. The little and the huge, the beautiful and the drab; the living, the inanimate, the dead—all are enfolded in his embrace.

Son of the soil, child of the earth, man of the people, soul of nature—whence comes this comprehension, this love, this oneness with soil, earth, people, nature? From One only, who is above all and over all and in all and through all—from God. For Albert Schweitzer is a man of God.

AUGUST SURVEY OF BOOKS

India in Transition

HALFWAY TO FREEDOM. *By Margaret Bourke-White. Simon & Schuster, $3.50.*

FRANKLY, I was skeptical as I started this book by the famous *Life* photographer. As a writer, she would probably be a good picture-taker. But as a writer, Miss Bourke-White proves in fact to be very competent.

Of course, dozens of her excellent photos of India are larded through her 244 pages of text about a subcontinent in transition. Somehow they have more of realism and less of poetry than publications which try to catch the eye of tourists. Here are refugees, rajas, Moslems, untouchables, sacred cows, and leaders from Gandhi down. They are so utterly real that anyone who has been to India can almost feel the hot atmosphere, and the smells rush back over him.

The writing, if not brilliant, is clear and honest and therefore even something of a relief from much current journalese about far-away places. The author says her only disadvantages in India came from comparison to Katherine Mayo, because *Mother India* was "stuffed with half-truths and second-hand information." Indians may not be happy that she says some of the things she does, but they will have to concede that her reporting is as accurate as her pictures. And it is sympathetic to India.

Under her very apt title, the author sizes up the native conservative forces which have gained considerable government power since the British left. Communists are making hay in the bad social conditions, she reports, but are not a present threat. Since their split-off from the Congress, the Socialists are also booming. Under Nehru, India is developing a "mixed economy," and the question is raised whether the nation will go left fast enough to undercut turmoil inspired by the extremists.

Miss Bourke-White has a real social conscience. Her descriptions of the plight of *harijans* (outcastes) in a Birla industrial area of Delhi and in a tanning factory of south India are most moving. She has keen grasp of how the poverty of both workers and peasants is due, not only to recent imperialism, but to the feudalism of princes, landlords, money-lenders and industrialists. One of her sharpest sections is that contrasting the opulence and indecisive do-goodishness of Birla, at whose house Gandhi lived and died, with the bare existence of his own employees.

How did Gandhi reconcile his association with such very rich Indians? The question tormented Miss Bourke-White. In a way, it came more acutely than ancient taunts about Christ's mingling with evil men. Did Gandhi condone the shortcomings of Indian sinners?

At last—only a few hours, as it happened, before his assassination—she had a chance to discuss the question with Gandhi himself. The leader's reply indicated considerable reliance on the good faith of those "trying to be" trustees of Indian wealth. Basic to his comment was the belief that more good is to be accomplished by changing individual souls than by changing systems. The author feels that Gandhi would have been less confident if he had let himself see the tie-up of the social evils he deplored with the economic system.

But as she turned to questions about atomic war, Miss Bourke-White says she felt "a new and greater" Gandhi emerge. Would he meet the atom bomb with nonviolence? He would meet it with "prayerful action," *bapu* replied. And he went on to give his message, perhaps his very last, to the world:

"I will not go into shelters. I will come out in the open and let the pilot see I have not the face of evil against him. This pilot will not see our faces from his great height, I know. But that longing in our hearts that he will not come to harm would reach up to him and his eyes would be opened!"

ROBERT ROOT.

The Real Confucius

CONFUCIUS, THE MAN AND THE MYTH. *By H. G. Creel. John Day Co., $5.00.*

A NEW study of Confucius has long been needed—one based on direct knowledge of original sources, taking into account results of recent research by both Chinese and Western scholars. To this need the professor of early Chinese literature and institutions at the University of Chicago has addressed himself. And with marked success. Under his treatment a clearly focused picture emerges, not only of Confucius himself but of the times in which he lived, the persons with whom he interacted, and the influences which flowed from him. The result is a welcome contrast to the conventional characterizations often presented. The originality of Confucius' contribution stands out, and this is found to be an early manifestation of the democratic spirit.

In this book Confucius is viewed in several perspectives—as man, teacher, scholar, philosopher, reformer. In them all, the master appears as a genial, considerate person, rich in wisdom and learned about many things, yet always dynamic, eager and persistent in behalf of universal human good. Dr. Creel's careful sifting of the evidence enables the reader to understand why Confucius has come to be regarded as China's great humanist, anxious to reform society through promoting ethical, social personalities. It also shows why he is still significant today.

The picture stirs an old question: To what extent was Confucius a religious leader? His attitude toward religion, the author points out, is complex. On the one hand, he upheld ancient sacrificial rituals. On the other, he neither followed nor discussed popular beliefs about death, spirits and metaphysical notions generally. For right conduct he found sanction not in the will of supernatural beings but in that "sense of an impersonal ethical Providence" which he called "Heaven" or "The Way." This "Way" Dr. Creel finds really to be Confucius' vision of "a cooperative world made up of agents who are free." It meant following a life of self-cultivation, education, doing one's best with and for fellow men, without asking what supports the possibility of action for a more humane world. In a sense, Confucius was not irreligious in his humanism, but his prime concern was for progress in the path of moral virtue. He regarded the question of cosmic support for the venture as beyond investigation.

In later chapters the author traces the rise of the myth shaped by Confucian scholars after his day. The historic Confucius becomes the authoritarian sage, upholding class distinctions of an aristocratic feudal order, preaching the orthodoxy of later tradition. These pages are interesting as history. The general reader, however, will probably be drawn more to the concluding chapters. These show how Confucian ideas played a role in the rise of Western democracy and in the republic of China. Creel here holds that Confucianism as reported to Europe in the 17th century by Jesuit missionaries was of the earlier and purer variety, and that this appealed to Voltaire and other democratic thinkers in prerevolutionary France. He also believes it was the Confucian element in the thought of Sun Yat-sen which prepared him for the more ready acceptance of the ideals of modern democracy.

The general conclusion of this able and scholarly study is impressive. It is that the true Confucian temper is democratic and can make contribution to the modern democratic way of life, for Confucius "trusted the human race." It leaves the reader with a fresh realization that it is with Confucius that any regime in China must ultimately reckon.

CLARENCE H. HAMILTON.

The Urban Church

THE EFFECTIVE CITY CHURCH. *By Murray H. Leiffer. Abingdon-Cokesbury, $2.75.*

THE AUTHOR of this book states his purpose as follows:

. . . to acquaint the reader with the patterns of city growth, the influences of urbanization on people and the church, and methods by which the church may develop its program effectively to reach people in different types of city communities. It is concerned with the interrelations between the community and the church to the end that the Christian message may be more adequately presented and that churches may not only be well placed but also maintain so vital a relation to the community that they will not need to withdraw from it when population changes. It is hoped that this book will prove useful to students of community life, sociologists, and city planners, as well as pastors, seminary students, and denominational executives. It is designed primarily for leaders, lay and ministerial, in urban churches but should

prove of worth to rural people as well who need to be acquainted with the many effects of urbanization on American life.

The volume is properly called "The Effective City Church," because all the materials either apply directly on that topic or provide a background by which churches can be effective. This has to do not only with the churches which are in existence, but with the plans for churches in the future. It is, however, a broader book than simply the effective city church. It really is a textbook on the church in the city, and covers a very wide range of topics. It treats the city in its influence on religious life, dealing with the growth of cities—both the extent and the pattern of growth—and raising the questions of what the city does to people.

Part II deals with the major types of urban communities and their churches. These types are treated very broadly, and are put under the following headings: "The Downtown Business Section"; "Areas of Transition and Underprivilege"; "Stable Communities"; "Areas of Growth." It is obvious that in such a classification the special characteristics of many types cannot be treated. This part is largely descriptive, but the descriptions have implications for the work that must be done to develop effective churches.

In Part III the author uses the topic "Diagnosing the Problems of the City Church." While he is compelled to treat his topic briefly, he makes a real contribution. For many pastors this will be the most helpful section of the volume, especially if the appendices are used in connection with it. Dr. Leiffer has had a long experience in diagnosing the problems of city churches, and reveals his understanding of the ways in which the analysis must take place.

In Part IV he deals with city, regional and church planning. He looks upon regional planning as a foundation for church planning. He thinks of Protestant strategy as larger than that of any one of the denominations. He sets forth the principles which a denomination should have for its planning.

Much of the material in this book assumes a metropolitan area rather than a smaller city. But there is very much that applies to the smaller city as well. It is fairly obvious that the author's notions of comity have been related to the experiences of comity in Chicago. In all probability the growing pains of comity and church development in that great metropolitan center are not unlike those found in many other parts of the country; so the suggestions and analyses should be helpful.

For anyone who knows the long period of time which Dr. Leiffer has spent in the study of the city church, and the way in which he has worked with many groups which have been studying these churches, regret can be expressed only that he was compelled by his publishers to make his volume so brief. The reviewer assumes that he was so compelled by his publishers, owing to the emergencies of the day in which we find ourselves; it is certain that any man in this field would want more space than has been allocated here. Some books should be shorter; this book should have been longer.

All pastors, church workers and community workers are under obligation to Dr. Leiffer for his careful, painstaking work.

SAMUEL C. KINCHELOE.

Washington Won't Like It

TOWARD EFFICIENT DEMOCRACY: THE QUESTION OF GOVERNMENTAL ORGANIZATION. *By Arthur C. Millspaugh. Brookings Institution, $3.50.*

THE GREAT anthropologist Franz Boas said that Adolf Hitler had taught him one thing: that it was not enough for a social scientist to discover truth; his job was not done until he had sold it to the masses in the market place. Other prominent social scientists are beginning to catch the missionary spirit too. One of them, Dr. Millspaugh, long distinguished as an authority on international finance, has now consented to raise his voice in the wilderness of popular indifference and cry the wares of the specialists in the field of comparative government. For many long years these experts have commonly believed that the American system of government, with its separation of powers and complicated checks and balances, was a far less efficient mechanism for democracy than the parliamentary system of western Europe. In the European system, many of the delays to which we are accustomed are avoided because the prime minister or premier is merely the leader of the majority in parliament and consequently there can be no serious clashes between the executive and legislative branches of the government.

To be sure, Dr. Millspaugh would introduce some modifications of the European pattern. He would have (pp. 11-125) a fixed three-year term of office for the national legislature, or council, as he calls it. He would make this a small body of 21 members and have it elected on a nation-wide basis. Party conventions on roughly the present pattern would nominate complete slates of candidates for the 21 council positions. Voters would express their preferences only as between slates as a whole. The party receiving the greatest number of votes would be given the proportionate majority of the 21 seats. The party ranking second would be given all the rest. In this way the two-party system would be continued. Minor party slates could be nominated and voters who wished to support them could express a second choice among the major parties, to which their vote would be transferred for purposes of determining the final division of the council seats. The President would be an administrator, serving as long as the council majority wished to retain him, but no longer. The Senate would be retained as an advisory body which could delay action on a proposal for sixty days but would have no permanent veto power. The House of Representatives would be abolished.

Dr. Millspaugh puts forward his suggestions merely as "something to shoot at," and some of his suggestions will presumably raise the eyebrows of other experts. Particularly, his version of the parliamentary system would seem unnecessarily to drain from it the color, personal warmth and capacity for developing inspiring leadership which go with a legislative body large enough to justify a rousing speech now and then. Where in his system, for example, will the Churchill of the future announce his country's determination to fight on the beaches and on the landing grounds? But the main purpose of the book is admirably fulfilled as the author argues cogently and well the thesis that, in the large, our Constitution is a horse-and-buggy one—"stage-coach" is his phrase for it—which should no longer be expected to bear the strain of doing service in an atomic age.

Unfortunately, though Hitler had a Ph.D. for a propaganda minister, neither *der Führer* nor Göbbels could teach social scientists how to sell *truth* in the market place. At a time when the reports of the Hoover commission—which dealt only with the incidentals of sound administration and not with the basic constitutional problem to which Dr. Millspaugh addresses himself—are having rough sledding in Washington, it is unlikely that the American public will lend a ready ear to this message on fundamental principles of efficient democracy. The author is aware of this and he does not expect miracles to happen overnight. But he does ask reasonable consideration of his proposals. The man with the missionary spirit, the voice crying in the wilderness, cannot compel others to listen, but he certainly deserves a respectful hearing.

MARSHALL KNAPPEN.

Scholarly Catholic History

THE HISTORY OF THE PRIMITIVE CHURCH. *By Jules Lebreton, S.J., and Jacques Zeiller. Trans. by Ernest C. Messinger. 2 vols. Macmillan, $16.50.*

THE PLAN and approach of this tremendous work are suggested by these words of the authors: "Hence when studying the history of the church, our effort will be to reach toward this deep life which the documents reveal to those who understand them" (p. 409). They had just been saying that "down to the death of the last apostle, the deposit of revelation was progressively enriched," and that, though afterwards there was no new addition, it could be said of this deposit, "the Spirit ever renews its youth and communicates its youthfulness to the vessel containing it" (as Irenaeus *did* say).

This work in two volumes (1272 pp.) is the beginning of a series of 24 volumes on the history of the church from earliest times down to our own, under the general editorship of Augustin Fliche (of Montpellier) and Msgr. Victor Martin (of Strasbourg). The two volumes under review are written by the dean of the faculty of theology of the Institut Catholique, Paris,

and the director of studies at the École des Hautes Études (Sorbonne). After an introductory chapter on the Roman and Jewish world at the commencement of Christianity, Volume I carries the story of the early church from its immediate backgrounds into the second century. Here and there the chronological narrative is interrupted by more topical interests resulting in chapters on Christian life (in the first century, and in the first two centuries), ecclesiastical organization, the apostolic fathers, and the apologists. Volume II begins with Gnosticism and ends with the last persecution under Diocletian.

What of the work as a whole? By and large it is a scholarly, comprehensive presentation of the early history of the church from the documents available. To be sure, the life of Jesus is presented in traditional manner according to the Gospels, with special attention and honor devoted to the Fourth Gospel. (For example, a footnote, p. 94, observes that the Synoptics put the purification of the temple in the last week, but since John places it at the beginning of Jesus' ministry, the authors follow John.) Yet we are also informed that "the public life of Christ was from the earliest years of the church the subject of the apostolic catechesis, and our synoptic Gospels are the echo of this preaching: they present themselves to us as the testimony which the church gives to her Lord" (p. 162). A scholar will appreciate that statement, others will not mind it.

The authors draw a fine distinction between the "founding" of the church and its "beginning." Jesus founded it; but it began under the apostles. Thus they say: "We have had to anticipate in the account of these events in order to give to the institution of the Apostles all its significance. . . . it must first of all be pointed out that Jesus founded the church, and that he gave to it from the first certain essential features" (p. 100); but the next chapter is entitled, "The Preaching of the Apostles and the Beginnings of the Church." In the chapter which summarizes Christian life at the end of the first century the authors rightly discuss at some length the two sacraments, baptism and the eucharist, and it is only in a footnote (p. 341) that we are informed that "the other sacraments appear already in the apostolic period, but we cannot give them a special treatment here." On the other hand, it is pointed out in the same chapter that beside the apostolate there were deacons and presbyters - bishops: "Lastly we must note that the same men whom St. Luke calls presbyters in his narrative (Acts 20:17) are called bishops by St. Paul in his discourse (Acts 20:28)" (p. 351.) The chapters headed "The Apostolic Fathers and Their Times," "Christian Apologetics in the Second Century," "The Catholic Reaction," "Christian Writers of Africa," "Origen" and "Christian Life in the Third Century" are noteworthy.

In any Roman Catholic account of early Christianity, the crux of the matter is apt to be the treatment of Peter and the primacy of the Roman church. Here, it seems to me, the authors have tried to be fair and to do justice to documentary accounts. To be sure, in their conception Jesus not only planned the church, but intended it to be a hierarchical society. The prominence of Peter (he *was* prominent), his probable sojourn at Rome (it *is* probable), and the early leadership and strength of the Roman church are emphasized. Perhaps too early the "primacy" of Peter is suggested (unless the word were properly defined, which it is not). On the other hand, Peter's "false step" at Antioch is not camouflaged, the later Simon Magus stories are set aside, the possibility of a college of presbyters in Rome is allowed, and the beginning of the episcopate in Rome is placed in the time of the first successors of Peter. It is further suggested that we know practically nothing of these successors until Clement.

Furthermore, the unreliability of the *Liber Pontificalis,* especially in the accounts of the early popes, is admitted more than once. The authors emphasize the irenic qualities of Irenaeus on Pope Victor, and of Dionysius of Alexandria on Pope Stephen.

Yet there is a central thread woven into the design of the whole fabric, and that thread is an argument that the commission of Christ to Peter included primacy, the right of intervention and prerogative. Antioch did not contravene this. Yet: "From this incontestable primacy of St. Peter, one must not infer that his relations towards the other apostles were the same as those of the pope towards other bishops. The apostles received from Christ the power of universal jurisdiction, and the assurance of a personal infallibility in doctrine, privileges which they did not transmit to the bishops who succeeded them" (footnote 6, p. 347). One must further say that the mystery of Hippolytus remains a mystery and the so-called Roman redaction of Cyprian's *De unitate ecclesiae* is unsolved. But Cyprian's episcopalism is impartially presented ("it does not seem that Cyprian attributed to the Bishops of Rome the power to impose definitive and irreformable decisions, whether disciplinary or doctrinal," p. 871), though naturally not supported. Furthermore, the genius of Origen's penetrating and inquisitive mind is fully acknowledged at the same time that his theological vagaries (pre-existence of souls, subordinationism, etc.) are passed in review.

Occasionally a footnote seems to retract or cancel what the text says (e.g., p. 375, footnote 6). Nevertheless the unbiased reader will arrive at a strong impression that the authors have tried to let the documents speak for themselves, and have tried no less to interpret carefully Christian life and society in the first three centuries of our era.

The bibliographical suggestions are on the conservative (if not out-of-date) side. One looks in vain for such names as Goodspeed, Case, Scott, Knox, Craig (to name only a few), and surely the chapters on the expansion of Christianity ought to have noted Latourette's definitive work, though Harnack's *Mission und Ausbreitung* is mentioned often. Nor is any reference made to the outstanding English translations of the Fathers by Catholic scholars: *The Fathers of the Church* (Cima Publishing Co.) and *Ancient Christian Writers* (Newman Bookshop). On the other hand, certain sections and chapters are stronger in their bibliographical references than others; e.g., R. Cadiou's work on Origen is noted and the studies of H. Koch, E. Caspar and T. G. Jalland on the papacy are cited.

Parts of the history have received only slight attention. One is surprised that Anthony the hermit is relegated to a footnote (though his life will probably be given in the next volume to appear), and that Bardesanes (was he the forerunner of Mani?) is dismissed almost as cursorily. These are minor matters in a work planned on a grand scale. In addition to narrating the story of the primitive church, the authors have also shown the development of theology. This is history from a Roman Catholic standpoint, but the sort of history which is not bound to present as valid the fanciful and fantastic legends often attached to martyrs, saints and popes in the early centuries of Christianity. Because of the high quality of these first two volumes in this gigantic history of the church, succeeding volumes will be anticipated with interest.

MERVIN M. DEEMS.

Books in Brief

A PROTESTANT PRIMER ON ROMAN CATHOLICISM. *By Angelo di Domenica. Author, 1414 Castle Ave., Philadelphia 5, $2.00.* The author, Italian-born and Catholic-trained, came to America in his youth, became a Protestant, and has been in the Baptist ministry for 50 years. He has a B.D. from Yale and D.D. from Denison and Bucknell. He is editor of the bilingual Italian-English periodical *New Aurora.* This book is a simple presentation of distinctive Roman Catholic teachings and practices, in question-and-answer form, with refutations of the same on scriptural and historical grounds and brief exposition of the correlative Protestant positions. Roman Catholics in America may abandon their church, says Dr. di Domenica, on civil or patriotic grounds or because of distaste for autocratic or mercenary aspects of its administration, but they will never become Protestant Christians unless they are convinced, by Scripture and reason, that the distinctive Roman Catholic doctrines are wrong and the Protestant positions right. "Controversy," therefore, is both inevitable and useful, unless we are going to abandon the field. It is easy to say that the positions, both Catholic and Protestant, are oversimplified in such a brief catechetical statement, and perhaps they are, but it puts the fundamentals clearly.

WHEN THE LAMP FLICKERS. *By Leslie D. Weatherhead. Abingdon - Cokesbury, $2.50.* The "lamp" is the light of faith.

Sometimes the winds of life and thought blow fiercely upon it; and sometimes the fuel that is supposed to feed the flame threatens rather to extinguish it. Between the hard experience of suffering and disillusion and the "hard sayings" of Scripture and some of its expounders, the flame may easily flicker, and it often does. Such are the situations to which Dr. Weatherhead addresses himself. He does not tackle the "problem of evil" as a whole or offer any systematic solution to it, but he speaks to the condition of people who are looking for a way out of specific difficulties, and especially of those who are confused and baffled by some of the things Jesus is reported to have said and done. That his answers to these questions are thoroughly evangelical scarcely needs to be said. But they are by no means the answers of the biblical literalist or fundamentalist. Such a book could not be written by a man who does not have a well considered and consistent theology; but also it could be written only by one whose theology is something more than an academic exercise. Weatherhead spends no time in expounding his theology and building his doctrines into a system, but uses it as the foundation, mostly out of sight, on which to build a habitable structure for Christian living.

THE SPELL OF THE PACIFIC, AN ANTHOLOGY OF ITS LITERATURE. *Edited by Carl Stroven and A. Grove Day. Macmillan, $6.50.* The Pacific has furnished inspiration, subject matter and scenery for a host of writers, including many good and some great ones. It has been a field for geographical discovery, ethnological research, missionary endeavor and romantic adventure. For some, its islands have been a place of escape; for many more, they have been an Eden of the imagination. For the denizen of the middle west who does not have years of leisure and unlimited credit with his travel agency, perhaps the simplest way of coming into possession of a share of this tropical treasure is to get hold of a copy of this anthology. It contains all the kinds of material that have been indicated, but practically nothing—nothing at all, I think, except the last ten pages—that refers specifically to World War II in the Pacific. The book begins with Captain Bligh's own account of the mutiny on the Bounty and his voyage to Timor in an open boat, and this is followed by the first published account (John Barrow's) of Pitcairn's Island. There is a story from *Moby Dick*, and an extract from Melville's *Typee*. Here is Bougainville on the edenic life of newly discovered Tahiti, but before the reader rushes to buy a steamer ticket he should remember that this was 150 years ago and things have changed. The landing of the first missionary on the Marquesas is narrated. Darwin and Huxley tell some of their experiences in the Pacific. And so on through a wide variety of writings by nearly 100 authors. The areas covered are: the sea itself, Polynesia, Hawaii, New Zealand, Australia, Melanesia, Micronesia and the Philippines. It is a big book of almost 1,000 pages; but the Pacific is a big ocean.

EUROPE SINCE 1914 IN ITS WORLD SETTING. *By F. Lee Benns. Appleton-Century-Crofts, $5.00.* Dr. Benns' first book on "Europe since 1914" was published in 1930. Since then, the period has more than doubled in length and the theme has become far more intricate. Successive editions, of which this is the 7th, have kept pace with the enlargement of the topic. The work has remained this reviewer's favorite resource as a handbook for ready reference in this field, and it is perhaps the best college textbook on the period and the most satisfactory guide for those readers who want to know what happened but do not care to be told what they ought to think about it.

THE NEGRO HANDBOOK, 1949. *Edited by Florence Murray. Macmillan, $5.00.* Miss Murray has prepared five of these handbooks during the past decade, and the continuance of the series with biennial volumes is promised by the present publisher. The contents are invaluable for reference for any persons, Negro or not, who are interested in race problems and want exact information in regard to the conditions and current achievements of American Negroes. The data include population and health, civil rights, crime, education, books by and about Negroes, labor and employment, housing, business, politics, service in the armed forces, religion, sports, press, the theater, and organizations. This is a book of facts, not of argument or exhortation even in the good cause of Negro advancement.

HOLY WISDOM. *By F. Augustine Baker. Harper, $5.00.* Baker was an English Roman Catholic priest who was born in 1575 and died in 1641, just in time to escape "martyrdom." During his later years he wrote much devotional literature and collected even more from earlier writers. In 1657 Father Cressy published, at Douay, a compilation of his writings and collections under the title *Sancta Sophia*. This was again edited and published by the Benedictine Abbot Sweeney in 1875. The present edition appears to be a reprint from the old 1875 plates. In so large a collection (667 pages) of devout writings, there cannot fail to be much that is edifying. If the volume comes into the hands of Protestants, they can, by diligent search, find many passages that minister to devotion. They will perhaps be but little interested in the extended instructions concerning the conventual life, the duties of novices, the responsibilities of superiors, the beauty of the monastic and ascetic life, the necessity of having a spiritual director, and the importance of the "apostolical mission into England" to convert that country to the Roman Catholic faith.

THE AMERICAN SOLDIER. VOL. I, ADJUSTMENT DURING ARMY LIFE. VOL. II, COMBAT AND ITS AFTERMATH. *By Samuel A. Stouffer and others. Princeton University Press, $13.50 (either volume separately, $7.50).* These two volumes are a report on one of the largest social science research projects ever attempted. The work was sponsored by the Social Science Research Council (Frederick Osborn, chairman); it was carried out by an immense research staff whose collected data were coordinated and interpreted by a group of sociologists and social scientists drawn from several of the leading American universities. The purpose, to put it nontechnically, was to find out how the average young American gets along in the army—how he likes it, what are his motivations, what he thinks of his comrades and officers, what things raise or depress his morale, how he reacts to army discipline, how he is affected by training and by combat, and what kind of future he looks forward to after the war. Individual reporters, such as Ernie Pyle and Bill Mauldin, have given vivid and realistic pictures based upon their own observations. The plan here was to base the report not on hundreds but on hundreds of thousands of observations made and collated as scientifically as possible. Those who should be interested in these findings are primarily social scientists, historians and all who have immediate responsibility for making policies for the armed forces.

FATHER KNICKERBOCKER REBELS, NEW YORK CITY DURING THE REVOLUTION. *By Thomas Jefferson Wertenbaker. Scribner, $4.50.* New York city was British headquarters and a haven for tories during practically the entire Revolutionary War. This was not because the residents of that city were less patriotic than those of the colonies in general, but because most of them left the city as the British took it over in September 1776, and their places were taken by tory refugees from New England, Georgia and all points between. It is not generally remembered that there were thousands of "displaced persons" during the Revolution. New York had been one of the hotbeds of resistance to British restraints upon colonial trade in the decade before the war. It rioted against the stamp act of 1765, and was only slightly appeased by its repeal the following year. But when the British took possession, six months after their evacuation of Boston, the spirit changed because the population changed. Dr. Wertenbaker, of Princeton, one of the most distinguished of American historians and a former president of the American Historical Association, gives a close-up picture of life in New York city through the war years. In such a work, based on original sources and carefully documented, by a competent and conscientious scholar, history gains the vividness of detail and the human interest that are usually found only in fiction, without losing any of the factual accuracy that belongs to history. Indeed, the writing of history in terms of large generalizations is absolutely dependent upon the prior work of scholars who, as in this volume, focus their attention upon a limited area and period. Among such endeavors, this is one of the most successful. W. E. G.

NEWS of the CHRISTIAN WORLD

Nation Debates Pastors' Salaries

Swedish Parliament Considering Motion to Up Clergy's Pay—'Quisling' Churchman Being Tried

ROSKILDE, DENMARK, July 18.—Sweden's parliament is considering a motion to increase pastors' salaries. The request for more adequate clerical income to meet the higher cost of living was put before the nation some time ago by a committee of the church. It has caused much public agitation and has given opponents of the church occasion for renewed attacks. One large Swedish newspaper says that an increase in clerical salaries would mean an addition to the national budget of 9½ million crowns, to be divided among only 3,000 persons. This would place pastors on a higher economic level than many other state officials, the paper contends. (It must be remembered that the pastors of the Swedish church are state employees and have a number of secular duties, such as compiling birth, death and marriage statistics for the government.)

Urban, Rural Pastors Disagree

Stockholm clergymen have complicated the situation by declaring that the classification of the pastoral offices is unjust. One congregation in Stockholm, for example, has as many parishioners as the entire diocese of Visby (Gotland); but the Stockholm congregation has only 6 pastors while Visby has more than 50. The rural churches resent this criticism. A minister's job, they say, is not to be measured by numbers. Moreover, the rural pastors give much more time to their truly pastoral duties, while city pastors are generally obliged to subordinate their spiritual ministry to the task of keeping records. Again, as the *Swedish Church Times* points out, long distances and remote locations make it impossible to cancel or combine many of the small country parishes. It has been suggested that pastors in these regions be supplied with motorcycles or autos, so that they can take charge of larger areas. In any case, it seems likely that parliament will accede to the pastors' request for higher salaries at least in some measure.

Home for Mental Defectives Is 50 Years Old

The Keller Asylum for imbeciles at Brejning, near Vejle in Jutland, Denmark, is celebrating its 50th year. The largest institution of its kind in Europe, it now has 4,275 inmates. The asylum was founded by a Danish theologian, Johan Keller, who, sympathizing with the plight of defectives, desired to provide a homelike atmosphere for them and treat them as individuals. He finally succeeded in getting government support for the institution he founded. The work was eventually taken over by his son.

American University In Denmark

Something entirely new is taking place in Haslev, a small town not far from Copenhagen. An American university has been moved there—the so-called "Midwest Seminar," conducted by Paul Weaver of Stephens College. This is a project of the Danish international student committee. Invitations to attend have been extended to students of all Europe, but so far only students from western Europe have accepted. H. M. Hansen, dean of the University of Copenhagen, made the opening speech on July 2.

Norwegian 'Quisling' Pastor Before Court

One of the most dangerous antagonists of the patriotic Norwegian church during the German occupation has been summoned before a court. He is Sigmund Freyling, director of the Norwegian ministerium under the nazi regime. He joined the nazis immediately after their arrival. The charges against him are numerous and heavy. He is accused of having done his utmost to break the resistance of pastors and church people and of having denounced 124 pastors and 5 bishops to the Germans. More than 400 witnesses against Freyling have been called.

Pastoral Letter Shows Fighting Spirit

Bo Giertz, newly elected bishop of Göteborg, Sweden, who is known throughout Scandinavia as a challenging Christian writer, has sent out a pastoral letter characterized by his fine fighting spirit. "The confidence in man and culture and the optimism which marked earlier generations have been utterly routed by the war," he writes. "We all see now that it is not true that man possesses good will or common sense, so that he needs only a bit of enlightenment and organization in order to move forward and upward. . . . But what does the gospel of justification by faith mean today, in the age of Stalin and Sartre, slave camps and atom bombs?"

And So Forth

Around 80 Scandinavian physicians and clergymen met recently at a conference in Tavastehus, Finland, to discuss problems of the physical and spiritual treatment of patients in hospitals.

"The David F. Swenson-Kierkegaard Memorial Fund" is the name of a new foundation established through the generosity of the widow of the noted American Kierkegaard scholar, David F. Swenson, who translated many of the Danish philosopher's works into English. The foundation's $500 award this year has been given to Prof. Reidar Thomte, Minnesotan who is now in Denmark pursuing his Kierkegaard researches.

K. E. JORDT JÖRGENSEN.

India Needs Agricultural Machinery

Lord Boyd Orr, former director-general of the Indian food administration, in a recent interview in London reiterated his faith in India's ability to attain food self-sufficiency by 1951. He pointed out the urgent need for fertilizers and farm implements of all kinds, which India must import until she is able to produce such things for herself.

Emory to Honor Rural Ministers

Grants Scholarships for Special Course—Reciprocity Agreement Among Southern Colleges

MEMPHIS, July 14.—"The forgotten man of the church is beginning to come into his own," declares H. B. Trimble, dean of Emory University's school of theology, Atlanta. Search is being made for the "rural preacher of the year" in Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia and West Virginia. One rural minister in each of the 14 states will receive a certificate of recognition and a full scholarship to a special school for town and country religious workers at Emory. Charles Betts, for 30 years pastor of Salem Associate Reformed Presbyterian Church near Memphis, has been named "minister of the year" for Tennessee by the *Progressive Farmer*. Among the 12 other ministers so honored by *Progressive Farmer* are Joel Cooper of County Parish Methodist Church, Mountain Home, Ark., and Reese Rogers of Salem Baptist Church, Collins, Miss.

Thousands Attend Sunday School Congress

Ten thousand delegates from 40 states attended the National Sunday School and Baptist Training Union Congress (Negro) in Memphis June 20-26. The congress theme was "The Task of Christian Leadership Training for World Community," and the program was dedicated to the Christian youth of America. Nearly 1,000 ministers were present. W. H. Jernagin was president of the congress and Benjamin E. Mays, president of Morehouse College, Atlanta, was a principal speaker. It was reported that Memphis' 150,000 Negroes have 200 Baptist churches.

Calls Use of Whip in Prison Relic of Barbarism

Legal use of the whip at the Mississippi state prison is a dark spot on the good name of the state, Fred Jones, chairman of the state senate prison committee, said in answering the recent report of an investigating committee which stated that the penitentiary at Parchman was "one of the best in the United States." Jones said that the prison has no rehabilitation program but rather a system of retributive punishment. He maintains that the whip has no place in an institution for delinquent members of a Christian society.

Southern States Coordinate College Courses

A dozen southern states have joined in a reciprocity agreement, called "regional action," to treat the student of any cooperating state like a local student. The decision is an outgrowth of a conference of governors at Asheville, N. C., in the fall of 1947, when they had to cope with the post-war student boom, the Supreme Court

pronouncement on equal educational opportunities for Negroes, the high cost of construction, public resistance to tax hikes and heavy bond issues already existing. The arrangements clear through the regional council for education in Atlanta. Students who leave their home states and go to colleges in other southern states to take courses in medicine or dentistry, for instance, will be accepted on the same basis and given the same status as residents of the states where the colleges are located.

Cumberland Presbyterians Hold 119th Assembly

The 119th General Assembly of the Cumberland Presbyterian Church, held in Muscogee in mid-June, approved plans for raising $100,000 for the endowment of Bethel College, McKenzie, Tenn.; $100,000 for other phases of school work; and $150,000 for the new denominational building in Memphis, which will house bookstore, board offices and printing shop. Goals set for the next year included 6,000 conversions, 7,000 additions, 8,000 subscriptions to the *Cumberland Presbyterian* and 7,000 to the *Missionary Messenger*, and 25 candidates for the ministry. The assembly will meet next year in Los Angeles, with Blake F. Warren of Milan, Tenn., as moderator.

And So Forth

William C. Aden, pastor of Trinity Methodist Church, was recently elected president of the Memphis council of churches to succeed J. Barrow Simmons, layman.

Louis F. Budenz, onetime Communist leader and editor of the *Daily Worker*, gave the commencement address this year for the Catholic high schools of Memphis. He joined the Communist party in 1936 and renounced it in 1945. He is now a professor at Fordham University.

The Kentucky state university has just enrolled the first Negroes permitted to attend a white university south of the Mason-Dixon line and east of the Mississippi.

Walter G. Wilson of Leland is the first Negro to serve on the grand jury of Washington county, Mississippi, since the Reconstruction.

Mississippi's quick and easy marriage laws continue to make it a Gretna Green for out-of-state couples. Of the 53,643 marriages in the state within the year, 22,724 were of nonresidents who crossed the state line to escape producing health certificates.

J. R. Kunderer, 79, of Arkansas Pass, Tex., recently gave Memphis City hospital $25,000 in appreciation of free treatment he received there when he was a flunky on a freight boat 60 years ago.

MARSHALL WINGFIELD.

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May Outlaw Klan

Southwide Reaction Against Hooded Terrorism Gaining Strength

NASHVILLE, July 22.—The increase of Klan crimes against law and order is causing a reaction that ought to stop its outrages before long. Georgia, Alabama and Florida have outlawed public hooded parades but no state so far has outlawed the Klan itself. The attorney general of Alabama, calling at the governor's direction for legislation to revoke the Klan's charter, declared that "hooded mobsters are puppets of higher-ups who occupy plush-carpeted offices in skyscrapers to keep the race issue burning and thus maintain a political and economic barrier between the white and black races." The mayor of one Georgia town grabbed masks from several hooded heads that, however, won their freedom in court "for lack of evidence." Some officers of the law were found among the hooded floggers of Georgia. In one case the victim testified that the leader was a minister, the only one of the mob not masked, who prayed before and after the flogging. A few ministers in rural places have accepted Klan offerings but members have withdrawn from some of those churches. Other ministers, refusing to be intimidated, are carrying on the fight.

Dr. Ives Heads Regional Education Plan

The regional plan for graduate and professional education for Negroes has been organized under the leadership of Dr. Ives of the University of North Carolina. Meharry Medical College in Nashville, largest Negro medical school in the world with an average of 500 students, will be the largest beneficiary. Failure of the regional plan would have meant its closing. It is reliably reported that the Rosenwald Fund was an influential factor in the origin and success of the regional project.

First Southern College Gives Negro Honorary Degree

Mary McCloud Bethune, founder of

the college that bears her name, is the first Negro to receive an honorary degree from a southern white school. Rollins College, Winter Park, Fla., has conferred on her the degree of doctor of humanities. Beginning with a limited education, Mrs. Bethune developed a college with hundreds of students, organized national clubs for Negro women and has been an outstanding official in the National Youth Administration. President Roosevelt, who appointed her to that position, called her one of the most effective dramatic orators of our time.

And So Forth

Aubrey Williams, former leader of the National Youth Administration, is editor and publisher of the *Southern Agriculturist* with a paid circulation of more than a million. He is a bold and able opponent of the segregation policies of the south and has lost less than 1,000 subscribers because of it.

Florida Southern College at Lakeland has completed a $1½ million housing project that will take care of 1,000 students and faculty members. In 13 years the school has grown from 2 buildings to 30. Its summer school in Guatemala is holding its fourth session.

Scarritt College in Nashville has outlined a 12-year expansion program for $5 million.

Under the 10-year administration of Humphrey Lee, Southern Methodist University at Dallas has increased its assets by an average of $1 million a year. Its student body has grown from 1,800 to 7,000.

Two Methodist schools for Negroes, Wiley and Sam Houston in Texas, with a combined enrollment of more than 1,000, have voted to merge. Another Methodist school for Negroes, Clark College in Atlanta, is launching a $2 million drive.

ALVA W. TAYLOR.

Lafayette Grants Scholarships To Catholic Schools

Lafayette College of Easton, Pa., affiliated with the Presbyterian Church, U.S.A., has established two full annual scholarships, valued at $2,300 each, to be awarded to top graduates of Easton Catholic high school and Phillipsburg parochial high school of New Jersey, says Religious News Service. The scholarships are the first Lafayette has granted to Catholic schools. Leading graduates of three other high schools in the vicinity will receive similar scholarships, Ralph C. Hutchison, president of Lafayette, said.

Grand Canyon College Opens in Fall

Southern Baptists will have a new four-year liberal arts college, promoted by Arizona Baptists, when Grand Canyon College opens at Prescott, Sept. 13. So announces Willis J. Ray, president of the school and executive secretary of the Arizona Baptist convention. Grand Canyon will be the first Southern Baptist college to admit students on a nonsegregation basis.

Cooperative Movement Grows in Asia

Twelve member countries of the U.N. Food and Agriculture Organization will meet in India in October to discuss the growth of the cooperative movement in Asia.

Turkey Suffers Crop Failure

Imports Wheat Instead of Exporting—Marshall Plan Dollars Aid State, Not Private Enterprise

ISTANBUL, TURKEY, July 13.—The government has announced that it has signed a contract for importing 300,000 tons of wheat from Canada, and it is reported that another contract for 100,000 tons is under discussion with Syria. A bad wheat crop this year means that Turkey, instead of exporting, will import vast quantities of grain. Thus money which should be spent for other purposes will go for food, and besides Turks will have to eat the worst bread they have known for several years. Although these circumstances are sheer bad luck, they are helping to throw the limelight on the results of unsatisfactory administration in other fields as well as on the over-all consequences of statism. It is one fatal aspect of statism that in all its decisions the government never dares allow its attention to be diverted from protection of the huge sums invested in state enterprises—a consideration which frequently limits actions of otherwise capable statesmen.

Statism vs. Private Enterprise

Russell H. Dorr, chief of the ECA mission in Turkey, in commenting on the debate over statism versus private enterprise, said that at least as regards projects which will help achieve the objective of the Marshall plan there is no such issue. If private enterprise could be helped by ECA dollars, he said, those dollars would be made available. He therefore invited the representatives of private enterprise to examine the field of articles which could be produced in this country for competitive markets abroad and also the long list of articles which today are being purchased abroad with money from our exports. This seemed good news. But when someone asked whether such projects would have to receive the Turkish government's approval, and Mr. Dorr answered in the affirmative, his hearers did not attempt to disguise their feeling that a government whose policy is based on statism would almost certainly use Marshall plan dollars to strengthen state enterprises rather than to promote private initiative.

Racism Plays Part In Daily Life

Present habits of thought are reflected in a recent issue of the *Turkish Official Gazette* in which the granting of Turkish citizenship to three foreign nationals is announced by three distinct government decrees. One beneficiary is described as of Hungarian nationality and Aryan origin, the second as of Czech nationality and Jewish origin, and the third as of Hellene nationality and Greek race.

Election Problem Solved

Both the Holy Synod and Patriarch Athenagoras have had difficulty in solving a problem which, observers maintain, was of their own making. Patriarch Athena-

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goras desired that his namesake, Bishop Athenagoras of Boston, who had been in charge of the New York diocese as locum tenens, should be elected archbishop of New York and the patriarch's representative in the Americas. Athens and the Holy Synod, however, elected Metropolitan Timothy of Rhodes, formerly of Australia. As a compensation, Bishop Athenagoras was offered the metropolitanate of Philadelphia in Anatolia, an appointment he refused, saying that he preferred to return to Boston. Rumors of threatened schism were beginning to circulate when Bishop Athenagoras agreed to go to Athens as the patriarch's representative, to replace retiring Metropolitan Chrissantos. Bishop Timothy will now be able to go to New York.

Foreign Correspondents Are Puzzled

Foreign newspapermen are wondering why, in addition to the usual evidence that they are accredited correspondents of their respective publications, they must produce a letter from their national embassy to the Turkish government's press department. It is felt that such a letter serves no purpose, since it would hardly be refused either by the embassy of a democratic country, which believes in journalistic freedom, or by the embassy of a country behind the iron curtain, where no antigovernmental press is allowed to exist. Foreign correspondents are also asked whether they have some other profession besides journalism, and if so whether that other is their "essential profession."

And So Forth

While armistice talks are going on between Syria and Israel, Syria is intent on refurbishing her military establishment.

The Germans are back among us, outdoing themselves in friendliness to their former business connections, including Jews. When the war separated Germany and Turkey, Germans of indefinite political persuasion were allowed to stay here, but professed nazis had to leave. These have now returned, and since they possess the know-how for handling Turkish business it will probably not be long before the big German concerns recapture their economic strongholds. The odds here are laid that Siemens will oust General Electric, and so on.

E. GUERON.

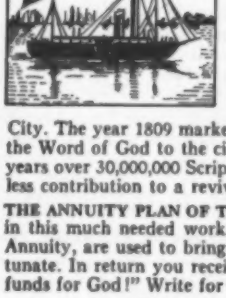
Chilean Denies Communist Claims

President Breaks with Party that Helped Elect Him—S.A. Is Called Land of Contradiction

SANTIAGO, CHILE, July 12.—Pres. Gonzalez has decided to fight the tactics of Chile's Communists, though they helped to elect him, he announced in a recent address to workingmen. "The Communist International policies are responsible for the division in the ranks of the workers of the world," he said. "Instead of battling for the economic liberation of their brethren, they are acting in the service of Sovietism." The Communist contention that the Law for Permanent Defense of Democracy, passed by Congress at the president's request, would work against labor "is not true to fact," Mr. Gonzalez asserted. In 1948, he pointed out, 88 new workers' unions were organized. "The raise in salaries amounted to $8 million. The right to strike has been respected unconditionally. In 1948 there were 20 strikes, 7 less than in 1946, when the unions were under Communist control. The equivalent of $600,000 was turned over to the unions as the workers' share in the profits of our industries in 1948, as against $400,000 in 1946. This time the workers themselves receive the profits while in previous years their earnings went to support Communist leaders and to strengthen the party."

Poverty and Riches Flourish Side by Side

Roman Catholic leaders are deeply concerned about the political situation in the country and are trying to capitalize on the effects of Communist agitation to present themselves as the genuine defenders of the wage-earners and the poor. A group of liberal priests and laymen recently launched in Santiago a publication, the *Trade Union Tribune,* whose every article carries an attack against the present coalition administration and displays a little more than sympathy for the outlawed Communist party. Msgr. Cardijn, founder of the Catholic Workers' Youth of Belgium, is quoted as saying after a prolonged visit to South America: "In missionary maps, South America is shown as a Catholic bloc of 130 million people, one-third of the Catholic population of the world. Its religious ignorance, however, is appalling. Christianity has no influence whatever in the social and economic life. Only three sacraments are known, baptism, communion and the processions. Eighty per cent of the children are illegitimate. The mass of the wage-earners live in the most disgraceful conditions. . . . South America is a land of contrasts—great poverty and extreme riches. The church has famous schools and universities, like those of Lima and Santiago, but they are reserved for the well-to-do. These vital problems urgently demand solution. But it will not come from the negative, anti-Communistic attitude of the governing classes. The situation is such that if Pope Pius XII were to go to South America to teach his social gospel he would be accused of being a Communist and would be sent to a concentration camp."



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Methodist Minister Is Honored

The "Order of Merit," an honor given from time to time to foreigners who have rendered distinguished service to the nation, was recently awarded to Dillman S. Bullock, minister of the Methodist church in Angol, director emeritus of the famous agricultural school El Vergel and longtime missionary in Chile. The decoration was presented in recognition of Dr. Bullock's educational work, his contributions to the livestock industry and his archeological discoveries relating to the prehistoric inhabitants of southern Chile. The Order of Merit was established by Bernardo O'Higgins, father of Chilean independence.

Announces Progress in Primary Education

Improvement in Chile's primary school system in the past ten years has been pointed out recently by Oscar Bustos, former director general of the government's department of primary education. During the decade 1,100 new schools have been established and enrollment has increased by 110,000. There are now 4,900 schools with 16,000 teachers and 601,000 pupils. The 13 normal schools have a total of 3,500 students and graduate 450 every year.

Price of Copper Affects Country's Economy

The drop of one cent a pound in the price of copper, our most important export to the United States, means that Chile will receive this year $20 million less for its exchange fund and will pay $15 million in customhouse taxes. The American copper mining interests in Chile are beginning to cut down the number of employees, thus creating an acute economic problem. Pres. Gonzalez is trying to meet the situation by means of various public works, particularly construction of houses for workers. Matters will become still more critical if the U.S. Congress should approve a higher tax for the importation of Chilean copper, as has been proposed.

And So Forth

This country is to become the center of the International Scout Training School, and its capital city, Santiago, will be the scene of the Pan-American Jamboree in September. Chile's Scout movement, with 15,000 members, is second-oldest in the world, having been organized by Baden-Powell himself in 1909.

Thirty thousand books and scientific magazines, valued at $150,000, representing a gift from various groups in the U.S., have just been received in Santiago for the University of Chile medical school, which was destroyed by fire a few months ago.

PEDRO ZOTTELE.

New Paper to be Called 'Protestant World'

The proposed national Protestant weekly is to be called *Protestant World*. The name was selected at a Chicago meeting of the recently formed Protestant Publication Corp., which also named Judge Leslie J. Lyons of Kansas City, Mo., as corporation president, Religious News Service reports. A 50-member board of managers was set up with Clarence Stoughton of Wittenberg College, Springfield, Ohio, as chairman and Wynn C. Fairfield of the Foreign Missions Conference of North America as vice-chairman. Publication will start when the initial goal of $650,000 has been reached.

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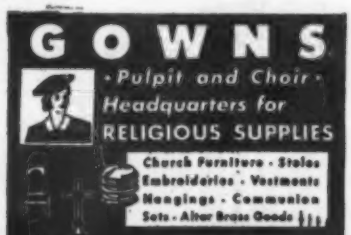
vation to 180,000 farmers. This project for the development of the Tepalcatepec river basin has been compared in scope with the TVA. Building dams on rivers in three states southwest of Mexico City will not only irrigate the new lands but will provide electric energy for the region. The Tepalcatepec committee, headed by former Pres. Lazaro Cárdenas, is also carrying out a broad educational program in the area.



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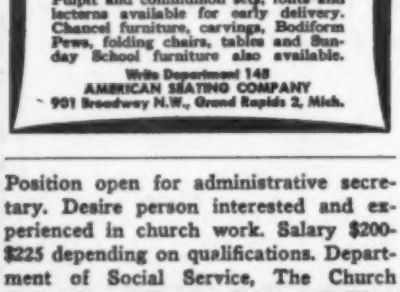
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Group Denounces Failure of FBI

Demands Solution of Reuther Brothers Shootings—Lutherans Lead in Resettlement of D.P.'s

DETROIT, July 20.—The Michigan committee on civil rights, with a score of other civic organizations, met recently in Detroit to arouse public opinion to force the FBI to investigate the Walter and Victor Reuther shootings. William B. Sperry, rector of Christ Episcopal Church, Detroit, presided. The meeting declared unanimously that failure to solve the attempted murders "constitutes a threat to the safety and security of individuals, homes and communities." A telegram to FBI head J. Edgar Hoover, pointing out that more than a year had elapsed since Walter's shooting and 43 days since the attempt on Victor, demanded immediate intervention. "The local enforcement agencies request it; the Senate of the United States framed a resolution to the same effect. . . . Now the whole American community . . . demands that the FBI perform its functions," the message stated. The civil rights committee is strictly a non-Communist group of which Francis K. Haas, Catholic bishop of Grand Rapids, is honorary chairman.

Appeal for D.P.'s Continues

Appeals for homes, jobs and funds for the resettlement of displaced persons were made in Protestant and Orthodox churches in this metropolitan area on D.P. Sunday, in June, and are continuing after the end of "D.P. Action Month." The goal of the council of churches' resettlement committee is 50 temporary guest homes and $12,000 to pay for inland transportation and emergency expenses. The committee plans to establish 50 families in the next 12 months. Lutherans have led all Protestant denominations in Michigan in this work. Having already resettled 54 individuals, they are expecting 570 more D.P.'s during the next twelvemonth. Roman Catholics of the Detroit archdiocese have settled 595 D.P.'s in this area. Sheldon Rahn is director of the Protestant and Orthodox resettlement committee of the Detroit church council.

Vacation Church Schools Enroll 12,000

More than 12,000 children are enrolled in 150 vacation church schools sponsored by Protestant churches in Detroit this summer. The majority use as their theme "God and His World." In preparation for these schools, the Detroit council of churches conducted this spring three six-week training workshops and four one-day institutes for the 400 leaders registered for the vacation schools. Heading the program was Elizabeth Bulkeley, director of religious education for the council.

Consider Loyalty Commission

Detroiters will vote at the Sept. 13 primary on a charter amendment to create a city loyalty commission. The common council approved unanimously a proposal to put on the ballot the "loyalty amendment," which requires every municipal employee to sign a loyalty oath. The board of education of Detroit's neighboring city, Dearborn, rejected a similar proposal. James Lewis, superintendent of Dearborn's schools, called such a move "detrimental to the cause of freedom." "Certainly we are not interested in having Communists in Dearborn schools," he asserted. "If we had any, they'd be only too happy to sign an oath that they weren't Communists in order to further their work."

Robeson Not Representative, Says Church Leader

Discounting reports from eastern cities that the Communist party has launched an intensive campaign to recruit Negroes and infiltrate the National Association for the Advancement of Colored People, John C. Dancy, a director of the local council of churches and executive secretary of the Detroit Urban League, asserted that "the Communist organization is not now making any special effort in Detroit beyond what it has made for years." "The N.A.A.C.P. is holding its national convention in Los Angeles this month," he reported. "I have complete faith that the delegates will elect new officers loyal to the association's traditional position against Communism and all it stands for. What Paul Robeson has said since he got back from Russia is strictly his own opinion. From a very wide acquaintance among my people, both here and in other cities, I know beyond a doubt that Robeson's views do not express theirs."

And So Forth

Victor I. Gruhn, pastor of Olivet Lutheran Church, has been elected president of the Detroit pastors' union, succeeding Newell C. Liesemer.

Thorwald M. Larsen of Minneapolis succeeds William H. Fox as Salvation Army divisional commander for Eastern Michigan. Mr. Fox has gone to Boston to occupy a similar position for the New England states.

Detroit's United Negro College Fund Campaign has exceeded its goal of $75,000. This is the first time the campaign has reached its quota.

Paul Silas Heath, pastor of Kalamazoo's First Presbyterian Church and president of the Michigan council of churches, on July 17 represented Gov. G. Mennen Williams in conducting the annual Michigan services at Washington Memorial Chapel, Valley Forge, Pa. Each year one Sunday is set aside for each state.

Edward Cardinal Mooney, archbishop of Detroit, leaves in July for Rome to report to Pope Pius XII on the affairs of the archdiocese. It will be Cardinal Mooney's first visit to Vatican City since he was elevated to the College of Cardinals in February 1946. Samuel Cardinal Stritch of Chicago will accompany him.

Albert J. Lindsay has left Immanuel Presbyterian Church here to accept the pastorate of First Presbyterian Church, Tacoma, Wash. G. MERRILL LENOX

Establish Cottage Industries

The Indian government has arranged to obtain machinery and technicians from Japan to develop cottage industries in order to help rehabilitate displaced persons from Pakistan.

Scots Discuss the Iona Community

Macleod Is No Longer Permitted to Hold Two Responsibilities—Scotland's Places of Pilgrimage

EDINBURGH, July 15.—George Macleod, head of the Iona Community and pastor of Old Govan Parish in Glasgow, may no longer hold these two responsibilities, according to a recent decision of the Assembly of the Church of Scotland. The decision has aroused considerable controversy. Some hold that the action was unjust and legalistic, since the Iona Community is not under the Assembly's jurisdiction. Others say that there was nothing petty or vindictive in the decision, though it is perfectly true that the Iona Community's leader has managed to arouse a good deal of hostility in Glasgow among many who are not usually counted unwise or uncharitable. However, church regulations were interpreted by a great majority as requiring this decision, and Macleod has repeatedly affirmed his loyalty to church laws.

Parallel Case Cited

The action in the Macleod case is based on precedents like this: A few years ago the Assembly decided that a parish minister could not hold an office of profit under a town council and remain a parish minister. The minister in question loyally accepted the decision. In the present instance, the Assembly, though heartily sick of the recurrent crises in the Iona Community's relation to itself and still puzzled as to what the specific object of the community is, decided to look once again into the matter and to seek to bring Iona within the jurisdiction of the church. Many of the wisest minds of the Assembly, such as Dr. John McKenzie, believe that both Iona and its leader have a real and high mission to this day. No project and perhaps no personality have aroused wider interest outside Scotland or attracted more lively young minds in Scotland and beyond. It would be unfortunate if the epidemic misunderstanding became endemic. The Church of Scotland as a whole would be heartily glad to think the entire controversy could be brought to an end once and for all.

History in Print And Paint

An exhibition designed to show the development of liturgical worship in the English tongue from 1549 was recently held in the cathedral chapter house of St. Mary's, Edinburgh. An original copy of the first Prayer Book, issued 400 years ago, was the showpiece. The Scottish Liturgy, gradually enriched from Eastern sources, reached a standard form in 1764. Twenty years later, Samuel Seabury, who had come from America to be reconsecrated by Scottish bishops in Aberdeen, took to his own diocese overseas the Scottish Liturgy, which was adopted in 1789 for the whole American Episcopal Church. Other displays at the exhibition related to the unfamiliar and obsolete "services for Gunpowder treason," "touching for the king's evil," the beheading of Charles I and the "happy restoration" of Charles II.

Livingstone Memorial Attracts Visitors

The David Livingstone memorial at Blantyre, eight miles from Glasgow, attracts thousands of visitors each year. The latest addition to the collection of Livingstone documents is the official certificate appointing him British consul at Quilmane, East Africa, in 1858 at a salary of £100. The missionary is held by some to have been the greatest Scotsman who ever lived. At all events his is a name to conjure with in this country and he is one of the few great Christian leaders known to the nonchurchgoing mass. Another great Scottish missionary has not fared so well. The old home of James Gilmore of Mongolia, at Cathkin Braes near Glasgow, is to be demolished. Only the wall containing the commemorative plaque is to be preserved.

And So Forth

Glasgow University has conferred the D.D. degree on R. J. McCracken, minister of Riverside Church, New York city.

The Baptist Missionary Society for the first time in its 156 years' history held its general committee meeting north of the English-Scottish border. INNES LOGAN.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Henry the Rainmaker (Mono.) *Comedy.* When father's main issue in his campaign for mayor dissolves in his rival's clever hands, he brings in a professional "rainmaker" to relieve the drought, town's No. 1 problem. But instead of rain there is a deluge, and woeful days ensue before father finally triumphs. Homely material routinely handled, but with enthusiasm. *Undemanding fun.* M,Y,C

I Am with You (Swedish; dubbed English dialogue) *Drama* made by top Swedish actors and technicians for Church of Sweden had successful run in that country's commercial theaters, is being tried on that basis here. Story is that of young missionary on Southern Rhodesia field who meets repeated disillusionments, finally sees his faith triumph. A rather scattered, often undramatic story. Extremely *worth while,* however, in its realistic portrayal of life on mission field, with many natives in the cast, and in its many memorable characterizations. M,Y

Johnny Allegro (Col.) *Melodrama.* Former gangster trying to go straight agrees to help federal treasury agents by infiltrating into gang of counterfeiters operating from island off Florida coast. Good photography and direction wasted on *confusing* story, filled with *plot inconsistencies.* Besides, you feel you've seen it all many times before. M

Massacre River *Melodrama.* At early day army post, three officers' friendship breaks up when one goes back on engagement to other's sister for sake of gambling house mistress. So they stalk each other along with the Indians. Prolonged, *involved romantic entanglements* dissipate whatever virtues this might have had as straight western. M,Y

BEST CURRENT FILMS

For Family: Adventure in Baltimore, Down to the Sea in Ships, The Green Promise, It Happens Every Spring, Little Women, Louisiana Story, So Dear to My Heart, The Stratton Story, The Wizard of Oz.

For Mature Audience: The Barkleys of Broadway, Champion, City Across the River, Command Decision, Day of Wrath, Edward My Son, Hamlet, Home of the Brave, Joan of Arc, A Letter to Three Wives, Monsieur Vincent, Mr. Belvedere Goes to College, Mr. Perrin and Mr. Traill, Paisan, Quartet, The Red Shoes, The Set-Up, Undercover Man, The Window.

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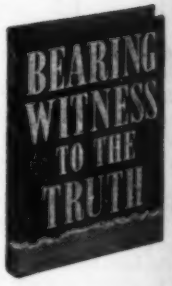

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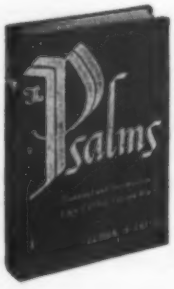

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